

# THE SCIENCE OF REALITY

ITS UNIVERSAL DESIGN AND  
PRACTICAL APPLICATION



ANNIE C. BILL



289.9 B59sc  
Bill Gift \$3.50  
The science of  
reality

289.9 B59sc

---

## Keep Your Card in This Pocket

---

Books will be issued only on presentation of proper library cards.

Unless labeled otherwise, books may be retained for four weeks. Borrowers finding books marked, defaced or mutilated are expected to report same at library desk; otherwise the last borrower will be held responsible for all imperfections discovered.

The card holder is responsible for all books drawn on his card.

Penalty for over-due books 2c a day plus cost of notices.

Lost cards and change of residence must be reported promptly.



**PUBLIC LIBRARY**  
**Kansas City, Mo.**

---

## Keep Your Card in this Pocket

---



# THE SCIENCE OF REALITY

ITS UNIVERSAL DESIGN AND  
PRACTICAL APPLICATION

By  
ANNIE C. BILL

A. A. BEAUCHAMP

16 JACKSON PLACE N.W.  
WASHINGTON, D.C., U.S.A.

VICTORIA HOUSE, SOUTHAMPTON ROW  
LONDON, W.C.I., ENGLAND

1930

*Copyright, 1930*  
BY ANNIE C. BILL

*All rights, including translation into all languages and the  
right of reproduction, in whole or in part, in any  
form, reserved in all countries. Imperial and  
International Copyright secured.*

Published February, 1930

PRINTED IN THE UNITED STATES OF AMERICA

*Men have to return to reality;  
they cannot live on semblance.*

THOMAS CARLYLE



## FOREWORD

**R**EFLECTING upon the fact that after thousands of years, with no appreciable change in the outward form and characteristics of man, a thinker makes the comment that we must look for something outside the established order "if anything further is to be achieved." The continued repetition of human failure, want, and woe within stereotyped limits, can cease only through a new "stirring" of man's reasoning powers to discern the higher possibilities of life.

This book represents a sincere endeavour to state in plain language a universal design of evolution as far as it has unfolded to the author, a design demonstrable, and operative beyond the range of what are called natural laws, which, nevertheless, are correlated with its systematic order.

Each new discovery turns over another page in the book of life and often requires, for an adequate presentation, a terminology of its own. If this limitation of language applies to such developments as that of electricity, for example,

much more difficult is it to express in old terms a new discovery of a spiritual law that, in its application, affects the most vital interests of all humanity.

I desire to acknowledge a debt of deep gratitude to my publisher, Mr. A. A. Beauchamp, for his untiring help and encouragement in the preparation of the book, not only for aid in the arrangement of facts in a consecutive order, but for valuable constructive criticism of my statement, to enable it to be presented as clearly as possible under a considerable pressure of circumstances.

I venture to hope that the seekers of Truth may find in its pages sufficient interest to outweigh whatever may be lacking in its expression.

ANNIE C. BILL.

LENSINGTON, W. 8  
LONDON, ENGLAND.

## CONTENTS

I	UNIVERSAL DAWN . . . . .	1
II	THE MISSING LINKS . . . . .	32
III	THE PERIODIC SYSTEM . . . . .	68
IV	GOD AND NATURE . . . . .	85
V	MENTAL FORMATION . . . . .	117
VI	SCIENTIFIC TRANSFORMATION . . . . .	166
VII	SYMBOLS OF REALITY . . . . .	199
VIII	BRIDGING THE RIVER . . . . .	230
IX	METAPHYSICAL HEALING . . . . .	259
X	SCIENTIFIC COVENANT RELATIONS . . . . .	336
XI	CHURCH AND STATE . . . . .	373
XII	EVOLVING A HIGHER HUMANITY . . . . .	428
XIII	THE SEVENTH WORLD PERIOD . . . . .	478
	INDEX . . . . .	501





## CHAPTER I

### UNIVERSAL DAWN

SEULAR history tells of successive civili- 1  
zations that have existed on the earth, and  
of periodic catastrophes that have oblit-  
erated each in turn. But there was always left  
a small remnant, a prophecy of better things to 5  
come, a nucleus developing from the old founda-  
tion a somewhat higher ideal. This recurring or-  
der of events indicates the existence of universal  
laws which operate according to design; and raises  
the question, Why should not all mankind, in- 10  
stead of the small surviving remnants alone, be  
uplifted periodically to the higher level?

It has been often said that the world is but the  
“individual writ large”; if this be the case the  
individual must be the world writ small. The 15  
thought naturally presents itself that the rela-  
tion of the individual to the world and of the  
world to the individual must have much to do  
with the condition of the world as known to us.  
The effects produced by the individuals who 20  
invented writing, the steam engine, and the

1 printing press were nothing less than world-  
evolutionary, evidencing the close mental re-  
lation existing between one and all. If this  
relation is basic and scientific, to ignore it must  
5 produce disastrous lapses, disconnections, and  
general misunderstandings of life; and to foster  
it must contribute to world unity, progress, and  
peace. May not such disconnections account for  
the centuries that intervened between the dis-  
10 covery of writing and that of "its corollary,"  
the printing press?

In this book, the author, accepting Mind as  
the one universal creative Principle expressed in  
man and universe, makes bold to present a meta-  
15 physical design perceived to be *symbolized* in  
all "nature," — the universal design of Mind.  
With its mental positive centre of unfoldment  
balanced by a receptive negative circle, this  
design illustrates a universal law of positive and  
20 negative relations governing thought movements,  
and adjusting the mutual interests of the one and  
the many, the minorities and majorities, on such  
a basis as to impel and accelerate contemporary  
world progress beyond all record. In each advanc-  
25 ing step in the discernment and demonstration  
of the infinite possibilities compassed by this

design, the fourfold moral, physical, civil, and 1  
religious interests of a reluctant majority are  
proved to be vitally linked to those of an ad-  
vancing minority. This universal order is pre-  
sented in some of its varied aspects, with a deep- 5  
lying conviction that the common knowledge  
and adoption of it, in human civilization, must  
inevitably afford the solution of all human prob-  
lems relating to self-preservation, world peace,  
and uninterrupted progress. 10

The recurring disasters that have disfigured  
human history are directly traceable to a common  
origin in false beliefs of limitation. These limits  
have been arbitrarily fixed, and then accepted by  
the common consent of the greater number, 15  
until constituting a binding influence upon  
mankind. The fact that a remnant has always  
survived provides a basis for intelligent consid-  
eration of the present possibility of a higher de-  
velopment of all life on this planet. While 20  
the recurring catastrophes have been belated  
confessions of the failures of majorities to un-  
derstand the laws of existence, so have the sur-  
vival of the remnants prophesied the dawn of a  
higher manifestation. This prophecy is being 25  
fulfilled. Materialism with all its attendant

1 woes is doomed, and must, ultimately, give place  
to the practical demonstration of the universal  
design by which mistakes can be detected and  
corrected in time to prevent recurrence of the  
5 individual and collective penalties.

All so-called material existence evidences an  
unmistakable rotatory order of individual and  
collective development. It is discernible even  
midst the discord that has resulted from a  
10 common ignorance of life's mental origin, and  
of Mind's universal plan of *conscious* unfold-  
ment. Instead of each period developing a  
more glorious manifestation of life and good,  
human history has depicted finite combina-  
15 tions and recombinations of a mysterious sub-  
stance miscalled matter. This substance is now  
described by its modern exponents as posi-  
tive and negative particles of energy called elec-  
tricity. Through division and subdivision of  
20 atom and molecule, the end of so-called matter  
formations is reached. Human progress, there-  
fore, proceeding from this mystical basis could  
only advance blindly toward the dissolution of  
its own embodiments!

25 Meanwhile, the moral and spiritual qualities,  
the honesty and sincerity and courage and love,

the intelligence and nobility manifested by the 1  
better part of mankind, have remained wholly  
unaccounted for by the so-called material sub-  
stance believed for countless ages, by the ma-  
jorities, to form in some way the basis of life. 5  
But the mystery of matter is dissolving like a  
mantle of morning mist. Through the interpre-  
tation of earth's fleeting shadowy symbols, the  
day of reality is fast dawning.

It is in the natural order of scientific consist- 10  
ency that in the field of applied metaphysics  
should come the discovery of the universal  
design of creative Mind, impelling the systematic  
movements of thought. Mind as the source of all  
intelligent action must be individual and univer- 15  
sal in expression. In the one infinite Mind, God,  
we all "live, and move, and have our being."  
All through the ages the Science of spiritual law  
has been, to some extent discovered, lost, and  
rediscovered. In the Bible record the successive 20  
calamities that have befallen humanity are di-  
rectly traceable to their cause in the rejection of  
prophets and spiritual seers by the majorities in  
their day. The reason for this is that when a new  
fact essential to existence has been perceived 25  
and once uttered by a minority, harmonious

1 progress for the majority becomes impossible  
until the specific truth is collectively assimilated,  
and embodied on a small scale. Whether ac-  
cepted or rejected, by few or by many, the truth  
5 remains to be demonstrated, however long or  
short the interval of struggle that may elapse  
before its universal acceptance.

The broken links, between individual discover-  
ies, caused by the persecution and martyrdom of  
10 discoverers, accounts for "the mystery of God"  
that has confronted mankind, and which the  
writer of the Apocalypse, who could only express  
his scientific deductions in the language of sym-  
bols, foresaw was to be "finished." These inter-  
15 ruptions are also responsible for the "mystery  
of evil" which has robbed mankind of his domin-  
ion. All mystery is being solved in the unfold-  
ment of the universal design of Mind, which  
consciously connects successive fundamental  
20 discoveries, linking each to the circle of con-  
temporary receptivity, in succeeding periods.

A single law of Science that affects one man  
affects all, and when discerned and consciously  
applied, leads to the recognition of new and  
25 higher truths. The fact that is fundamental to  
individual human existence must be fundamental

to the existence of collective humanity. In the control and collective destruction of earthly discord, the covenant is Mind's all-powerful mental agency. A common bond unifies right thought and action. By means of the covenant unity, man can surmount the fatal collective misconceptions and prejudice that have hitherto prevented the balancing of newly discovered fundamental facts with the circle of receptive thought. Collective at-one-ment in the highest right unfolds in the wider circle not only normal health, but a collective higher self-development.

The relation of the individual to the community, the mental centre to its moral circumference, and the law governing this relation have been little recognized or understood. The balancing of the positive nucleus of individual discernment with a widening responsive circle requires the systematic laying aside of outgrown rules and a voluntary union under new conditions. Except for the actual evidence of history, it would seem incredible that a majority of advanced thinkers has never once been gathered to the new positive centre of a *contemporary* higher spiritual unfoldment. Centuries have lain between the general acceptance of

1 truths that have been uttered by the rejected  
pioneers.

The time is ripe for a higher manifestation of  
life than a merely mechanical respectability, in-  
5 duced largely through fear of criticism: some-  
thing more satisfying than a blind faith, bound  
in mental slavery to mistaken theories sustained  
only by outgrown human laws. The existence of  
universal laws of Life operating according to  
10 design implies the existence of a power to impel a  
living obedience in accordance with that design.  
Individual discernment and practical demon-  
stration of the higher laws of Life unlocks the  
gateway in the beginning of successive periods  
15 of collective evolution.

Cosmic rays have been said to herald the "re-  
birth of matter," but such rebirth is not in any  
true sense unfoldment; it but marks the re-em-  
bodiment of old misconceptions. The opening of  
20 a new cycle of so-called materialism is the sure  
precursor of a tragic, complex failure to be evi-  
denced in new forms of sin, disease, and death.

Is it not time for the individual to recognize the  
scientific relation of his own mentality to the  
25 phenomena produced and to all humanity, and  
extend his vision beyond the encircling limit



of the so-called "natural laws," by which the  
unresisting human mind functions. Only the  
thinkers who dare to venture, in thought, beyond  
these prescribed limits can find and test the un-  
recognized laws of mental cause and effect which  
must be called into conscious operation in the  
scientific unfoldment of higher phenomena.  
Such intrepid scientists will include in their  
research an examination of the evidence of the  
operation of the higher laws of Mind. Such  
evidence is needed to exalt the collective con-  
ception that forms the foundation of each peri-  
odic normal development that belongs to con-  
scious evolution.

The very necessity for understanding the laws  
that govern existence predicates Mind as the  
primal cause and basis from which must pro-  
ceed all intelligent existence. Professor Arthur  
S. Eddington, the well-known astronomer, says:  
"In comparing the certainty of things spiritual  
and things temporal, let us not forget this —  
Mind is the first and most direct thing in our  
experience; all else is remote inference." Mind  
must ultimately be accepted as the one self-  
creative Principle of all Science, evolution,  
and immortality. Thought moves in obedience

1 to definite laws of association, and man as the  
intelligent conscious offspring of perfect Mind  
should in reality embody good only. What fields  
of unexplored activity await mental research and  
5 experimental demonstration!

Collective acquiescence in the higher demands  
of Principle is assured when their fulfilment is  
perceived to be necessary to life and happiness.  
Obedience to the laws of immortality is not only  
10 scientific but, in reality, natural to man. The  
basic laws of God as Mind, Life, Truth, and Love,  
have been glimpsed in varying degrees by the long  
line of seers and prophets, those individual seekers  
who have ever provided the surviving remnants  
15 of humanity. The practical value of discovery,  
however, must always be in proportion to its  
dissemination and collective acceptance. Life is  
the innate desire of all people. When obedience  
to a universal law is understood to be a question  
20 of human life or death, the common consent be-  
comes the common law of moral obligation.  
Agreement in the right, whether of few or of  
many, is the compelling mental and moral force  
available in the scientific unfoldment of existence.  
25 Spiritual laws unfolding to human conscious-  
ness from the basis of Mind and operating in the

government and development of man and uni- 1  
verse, constitute the realm of Science. Love finds  
its universal expression in harmonious self-  
government, the attainment of which is the ideal  
in all progressive civilization. Absence of the 5  
true sense of love explains all human discords; its  
presence governs the conscious and subconscious  
rhythm of human existence.

The daily record of mortal suffering, want, and  
woe, defies description and definitely indicates 10  
some fundamental error underlying human life.  
The more advanced thinkers in every department  
of activity recognize this fundamental weakness,  
and are striving to find its cause and remedy. In  
the field of applied metaphysics, the door of hu- 15  
man hope and understanding is being opened  
wider than ever before. From the premise that  
all perceptible phenomena are mental both in  
nature and origin, it follows that consciousness  
must be the universal medium; this lifts the veil 20  
of mystery from tangible phenomena miscalled  
matter. All substance being mental, all things  
must be subject to mental control.

In the universal medium of consciousness  
the greatest ideas are connected with the small- 25  
est as certainly as the man in the street to the

1 whole human family, and in the final analysis,  
to all that is included in the mineral, vegetable,  
and animal kingdoms. Mind connects each  
mental molecule, each little group of thoughts,  
5 with the whole human consciousness, the planet  
with the solar centre, our sun with the myriads  
of other stars mapped out in the astronomical  
heavens. The universal mental basis of all  
reality irresistibly urges the harmonious unfold-  
10 ment of the facts that are essential to life and  
happiness. New ideas from the one infinite  
source come to the individual perception where  
most earnestly sought and expected, and these  
ideas take form in perceptible phenomena; but  
15 the possible loss of immediate popularity is faced  
in every forward step.

The wheel of living progress made in however  
many sections must move as one whole. Human  
interests can be rightly classified under four  
20 heads,—moral, physical, civil, and religious,—  
all of which must be taken into account to insure  
success in every concerted movement. To bring  
out in practical experience the higher manifesta-  
tions of intelligent existence is Life's daily demand  
25 upon man, Mind's highest expression. As the  
compound idea of ever-active universal Mind,

man must inherit a mental and moral relation to  
all lesser individualities. Any attempted indi-  
vidual development apart from a well-balanced  
collective endeavour is like separating the hub  
of a wheel from the larger circumference needed  
to multiply the speed of progress. Speed is an  
important factor in uninterrupted conscious  
evolution. The highest conception of the minor-  
ity constitutes the parent centre of each new un-  
foldment vital to the life-interests of the greater  
circle. But no one can succeed in a personal at-  
tempt to utilize the unfoldment of a new ideal of  
Truth, while ignoring the collective receptivity  
required to make it available to the greatest pos-  
sible number.

15

In the Bible, this relation is illustrated by the  
people of Israel, whose collective higher self-  
development should have furnished a needed  
example of the universal design of harmonious  
progress verifiable in human experience. These  
people might have formed, centuries ago, the  
evolving hub of a world circle of progressive  
humanity, but through failure to preserve and  
embody the parent centre in the design of  
scientific unity, the national government de-  
generated into a semi-political theocracy.

25

1 History records the confusion of interests that  
has resulted from repeated rejection of the  
higher individual perception and achievements of  
advancing thinkers. Israel's ancient failure to  
5 evolve a higher self-development left the change-  
less order of the Science of life to await discern-  
ment and application by a minority who should  
be the first to perceive and embody it. During  
centuries darkened by suffering, the mysteries of  
10 so-called materialism have claimed general atten-  
tion.

Between sixty and seventy years ago Charles  
Darwin began, in England, to formulate his  
views and to systematize data relating to a  
15 theory of so-called material evolution. His deduc-  
tions came to be known as Darwinism. The  
change of mentality wrought within a wide circle  
of mankind through the introduction of the  
theory of a material origin of man was remark-  
20 able. Benjamin Kidd, amongst other advanced  
thinkers, drew attention to the fact that the  
doctrine of the survival of the physically fittest  
gave impetus to every device for the production  
of animal efficiency, while the corresponding loss  
25 of moral and spiritual qualities has been esti-  
mated by many as out of all proportion to any

supposed gain. Physical warfare began to be 1  
regarded not as a degrading method of settling  
collective differences, but as an expedient of  
Science, something necessary in the natural  
order of events. A disastrous blow was given 5  
to human faith in the ultimate perfection of all  
things; to the conception of an all-wise Creator;  
to the recognition of obedience to the Principle  
of justice and right as something more than a  
mere mechanical resort in legal decisions. The 10  
wide acceptance of Darwin's theory shook the  
orthodox religious beliefs of thousands, revolutionized textbooks, and to a considerable extent  
permeated modern literature.

Commenting on Darwin's theory of evolu- 15  
tion J. B. S. Haldane, the eminent chemist of  
Cambridge University, says, "We are inclined to  
regard progress as the rule in evolution. Actu-  
ally it is the exception, and for every case of it  
there are ten of degeneration . . . cases where 20  
an organ or function has been lost without any  
obvious corresponding gain."

The human exception in evolution furnishes  
the practical proof and inspiration of a new and  
collective possibility attainable here and now. 25  
Professor Haldane cites the illustration of the

- 1 birds, which goes far to support the order  
underlying the universal design of Life as  
herein presented. He affirms that the thousands  
of bird species alive today are "almost certainly  
5 derived from a single ancestral species which  
achieved flight." Who would venture to esti-  
mate the number of bird pioneers slaughtered,  
in successive struggles toward the new and higher  
attainment, because "exceptional," abnormal!
- 10 The scientific mental and moral unity of inter-  
ests clearly evidenced indicates the systematic  
order and universal design typified in all appre-  
ciable phenomena.

The extraordinary slowness of the process  
15 elaborated by Darwin has obviously resulted  
from the repeated failures of majorities to keep  
up with the movements of the more advanced  
minorities urging toward a higher development.  
The harsh, inhuman rejections of individual  
20 higher discoveries have been disastrous to the  
collective welfare, and have produced all the  
limitations and moral and physical discords of  
earth. Darwinism certainly presents vivid illus-  
trations of appalling waste evidenced in the  
25 method of development from so-called matter.  
It is, however, time to realize that the process of



hypothetical material evolution is strictly limited. 1  
It can maintain its position only up to the vanishing point of its theoretical material basis, when any remaining doubt as to the mental nature and origin of man and universe must be finally 5 dispelled. The age-long misconception of life as material has outlined and maintained a temporal world in which graphic shadows, intensified beliefs, have been mistaken for realities.

Every period of mental and moral progress 10 accompanying Darwin's backward programme of so-called materialism has ended in a cul-de-sac of confusion and warfare. These periodic conclusions should have awakened thinkers, and caused them to seek for the mistake in their beginnings. A 15 normal development in any direction should not terminate in an exactly opposite point of view. Life should not culminate in death. Experience should extend the original and true outlook in all directions. Disintegration — moral, 20 physical, civil, and religious — has always occurred in the crises of human experience at the point beyond which further conscious development has been declared unorthodox, and not to be permitted. 25

Mankind is undoubtedly being irresistibly

1 urged by the eternal Life element within him  
to retrace retrograde steps, and to move on  
toward the universal right ideal, his eternal  
destiny. So-called materiality, confronted by  
5 the higher human activities impelled by a recognition of Mind's imperative demand for conscious unfoldment, is yielding up its enslavement of mankind; error is unwinding the tangled skein of its multitudinous misconceptions.

10 The "single ancestral species" of the birds is a happy symbol of the upward-tending human thoughts and new activities of an advancing minority. The successive "exceptions" in the line of human progress have always been compelled  
15 to evolve new pinions of thought. Intelligence urges an escape from preconceived human limitations in the struggle toward a higher basis of thought and action.

It is significant that some years before Darwin,  
20 in England, began to formulate his material evolutionary hypothesis, a new discovery was made in America, destined to revolutionize all human existence. About the middle of the last century Phineas P. Quimby of Belfast, Maine,  
25 began to experiment with hypnotism. His observations and deductions caused him to recognize

that both cause and effect are mental — a con- 1  
clusion now being considered by our leading  
physical scientists. Not only did this logical  
thinker perceive the mental nature of the per-  
ceptible universe, but he was able to demonstrate 5  
it. Through recognition of the laws of mental  
causation Quimby was able to produce recon-  
structive effects upon the body by mental means  
alone. He declared that disease could be cured  
both with or without medicine, but that the 10  
principle by which the cures were produced was  
*one*; and the question to solve. His solution of  
the enigma he called “the science of health,”  
and successfully applied his discovery in the  
healing of disease. Quimby affirmed that what 15  
is called matter is, in fact, “a mere shadow of  
a substance which the natural man never saw”  
and capable of being changed by mental means;  
and he was convinced that he had discovered  
the principle employed by Jesus, and that such 20  
methods were in no wise supernatural. This  
discovery, made by a village clock-maker, is an-  
other illustration of an evolutionary achieve-  
ment by one of humble origin.

The highest attainment in the practical appli- 25  
cation of mental power for the healing of disease

1 has been chronicled in the New Testament.  
True, there were recorded and probably have  
always been instances of healing through men-  
tal means, but such healing has been classified  
5 as miraculous rather than in accordance with  
any definite law, until perceived and demon-  
strated by Quimby. Mental healing was then  
established as scientific and has furnished the  
practical explanation of the so-called "miracles"  
10 of the Bible as being illustrations of higher  
laws brought into perceptible operation through  
direct intention.

Quimby made no pretensions of having reached  
his conclusions through other than logical rea-  
15 soning and experimental demonstration. Mary  
Baker Eddy, a patient whom he had healed and  
taught, built a religious organization on the  
framework of his discovery. While many think-  
ers and prophets had perceived Mind to be  
20 the basis of all phenomena, it remained for  
Quimby to demonstrate, in modern times, the  
systematic application of mental power for heal-  
ing. The higher mental basis of life thus experi-  
mentally proved impelled the recognition of  
25 universal Mind as the one God, the self-creative  
Principle expressed in man and universe. Meta-

physical healing as organized by Mrs. Eddy was <sup>1</sup>  
to become the stepping-stone to a still higher  
development. The methodical movements of  
thought as unfolding to the advancing viewpoint  
led to the discernment of the *universal design*, <sup>5</sup>  
the design of Life, opening the pathway of con-  
scious evolution, and the attainment of higher  
achievements that have not, as yet, even been  
conceived.

All nature portrays the same order of develop- <sup>10</sup>  
ment in the symbols of reality that form our  
earthly environment. The planets revolve around  
a central sun; from the tiny acorn grows the  
giant oak with its countless branches and abun-  
dant fruit; the flower unfolds from its central <sup>15</sup>  
stem. Plain in all this is the lesson of spiritual  
law, that mental centre and circle cannot be  
separated in the development of the higher  
phenomena of existence.

Human history depicts only a tithe of the <sup>20</sup>  
deadly temporal evils that have assuredly re-  
sulted from individual misconceptions adopted  
and clung to by majorities through not having  
discerned the design of conscious evolution.  
Prehistoric geological records complete the cycle <sup>25</sup>  
of matter-beliefs accumulated throughout past

1 eons of time. Laboriously unearthing the débris  
of fossilized embodiments, the geologist discloses  
the long procession of vain attempts to demon-  
strate life from a mystical, so-called material  
5 origin.

In an address before the British Association,  
in 1925, Professor W. A. Parks, a distinguished  
geologist and thinker, said: "The mentality of  
man is out of all proportion to his physical equip-  
10 ment. Can it be inferred that mental devel-  
opment is the indicated road for further prog-  
ress? . . . The great weight of geological evi-  
dence points to the supplanting of one species by  
another, not to the transformation of species  
15 into their successors. A single transformation  
sequence may be regarded as sufficient to estab-  
lish the principle, but an adequate explanation  
must be given of the failure of vertical seriations  
in the great majority of cases. This explanation  
20 is not yet forthcoming, and its lack stands as the  
chief item in the contra account of the balance  
sheet of evolution."

The same cause that produced the catastrophes  
that have obliterated successive civilizations may  
25 well explain the failure of the geologist's "seria-  
tions": the life-interests of the majorities have

not been consciously linked to those of the con- 1  
temporary pioneer minorities.

The first community to illustrate the order and method of scientific co-operation by which is producible a higher type of organization, with- 5  
out the intervening death of a majority of its generation, has not only outstripped time, but has demonstrated the universal design of spir-  
itual evolution. With each new unfoldment, beginning individually, without an intervening 10  
break, to build again collectively upon the higher basis of thought and action attained, and repeating the order of the system, a yet higher manifestation must logically be evolved. Prog-  
ress thus proceeds in successive periods of un- 15  
interrupted self-development.

An example of uninterrupted conscious evolu-  
tion in a clearly defined field of demonstration is presented in applied metaphysics in the linking  
of successive periods of organization by the em- 20  
bodiment of *two discoveries*, quite distinct, but directly related, and obviously proceeding from  
the one source, Mind: (1) mental cause and effect proved in systematic healing; (2) the universal de-  
sign of Mind by which higher self-development is 25  
demonstrably proved true. The unchanging order

1 in the universal system of conscious higher development, once completed by the linking of two periods of higher unfoldment and organization in the same generation, establishes a precedent  
5 in the evolution of life, and constitutes a new basis from which to reckon progress according to the working of universal laws. It identifies the true system of self-government and development, since the deciding factor in a final judgment must always be the actual result achieved.  
10

Demonstration, in a degree, of the laws of Life in applied metaphysics has continued with Darwin's theory of a material origin and development of life. Few have noted the parallel lines  
15 of the movements, but the fact has remained that physics and metaphysics have been struggling for ascendancy, with life as the prize, neither fully realizing the universal mental basis uniting the mutual interests.

20 In harmonious world-evolution the moral standard established by a majority rises periodically in "vertical seriations" in a coincidence with the higher fact of being discerned by the more advanced minority. The universal rules of  
25 harmony impel the trend of general thought and action toward the highest right ideal; and



thus the facts of immortal being can become normally embodied in a progressive civilization.

The theory of life as proceeding from an hypothetical, material basis is superseded by the demonstration of the Science of Mind in which development proceeds in orderly stages. Instead of there being one instance of progressive achievement to ten of degeneration, as in the Darwin theory, referred to by Professor Haldane, each higher attainment is multiplied to its maximum possibility in the same period through geometrical progression. The close relation of mutual interests, within a circle of collective response to a positive centre of unfolding Truth, causes the higher development to become spontaneous.

The mental might individualized by even a small community, through its conviction of a fact fundamental to all existence, will cause the specific truth ultimately to permeate and transform all human consciousness. The time occupied in the transformatory world change will depend upon the support or the obstruction it meets. Such a far-reaching mental influence must produce corresponding effects throughout the states and stages of animate and inanimate phenomena classified as the mineral, vegetable,

1 and animal kingdoms. Naturally the higher phenomena of these mentally correlated kingdoms must come into harmonious relation with mankind in proportion to the general understanding and application of the universal laws of the same Mind that governs the life of man and his environment.

It is natural and scientific that dominion should be demonstrable only through conscious obedience to the laws of Life. A design of immortal Life must be universally applicable to all conceivable details and circumstances of existence on all planes of action.

The discoverers of facts fundamental to existence are the conscious life-links which unite periods of harmonious progress. The mysteries, separations, and disasters that have beset mankind have resulted from failures to link up the matured thought of contemporary thinkers with the new and higher ideal discerned and exemplified first on a lesser scale. Recurring failures thus to establish the logical connections between periods of moral, physical, civil, and religious reform account not only for the separation between the human mind and body in death, but for the decay of nations and civilizations, and

the long intervals between the more exalted <sup>1</sup> ideals and their collective realization.

Every moment of life proves that the interests of the human mind and body are mysteriously related, and yet in all the wondrous past history <sup>5</sup> of life on this planet the solution of the mystery has not been reached. The universal design of Mind establishes three important facts: (1) the scientific nature of the relation that undoubtedly exists between the human mind and the body; <sup>10</sup> (2) the connecting links that maintain and limit that normal relationship; and (3) the control of mind over body, the governor over the governed. The medical profession, in its practical efforts to save life and to eradicate disease, has perhaps <sup>15</sup> come nearest the inevitable recognition that at any rate body cannot govern body.

All the interests related to the life of individual as well as universal mankind are included under the four heads — moral, physical, civil, and <sup>20</sup> religious. It follows, therefore, that the link by which Science unites individual and collective human progress must express this fourfold unity.

Nothing on the plane called physical can give man complete control of his body; that must be <sup>25</sup> sought in the mental realm. Wholly to subordi-

1 nate bodily action to mental control, the individual physical interests must be related to the  
beneficent moral forces represented by collective  
moral, civil, and religious agreement on the in-  
5 dividual right to *life*. Thus can be formed the  
scientific, foursquare basis, on which the balance  
of common interests related to life and health  
gives to man the available moral support needed  
to exercise control of his body.

10 Until now the mental link between the individual and universal right to existence has been  
formed on the so-called physical plane *only*. This  
has left the individual health and bodily needs  
the prey of outside degenerative influences exer-  
15 cised by the universal agreement of a majority  
in bodily limitations of disease and death. Dis-  
connection from the sustaining mental energy  
available through the great avenues of thought  
represented by moral, civil, and religious forces  
20 is fatal. This threefold lack causes the body  
to respond to outside stimuli received through  
thoughts centred on physical conditions. Indi-  
vidual human life has corresponded to a fourfold  
cable of which three strands have been severed,  
25 and the remaining one directly relating the body  
to universal beliefs of limitation.

A union of the fourfold interests must be effected in order to give preponderance to mental power over physical conditions and so establish the essential link between the individual and collective progress of humanity. This truth is demonstrable. The individual discovery of a single fact vital to all human existence must affect the bodily interests on all four planes of thought equally. If the civil law fails to protect the new unfoldment, then the civil power fails in its high ideal to support the individual and universal right to exist; if religious organizations, unaware of the vital nature of the fact brought to light, array themselves against it, religion sacrifices its dearest hope of peace on earth; if physical force should incidently and unwittingly work injury to the embodiment of the new truth, that force is shown to be destructive of the universal and individual health. What resort then remains for mankind except the moral demand which rests upon all alike, however differing in their individual viewpoints, to sink all differences and withdraw opposition to the one thing needful for the life of all.

When the common *moral* demand is met and civil, religious, and physical requirements come

1 into harmonious agreement, the fourfold interests are united on the essential truth and the balance of mental and moral forces established on the side of life. The human mind and body  
5 come into their right relation when the body is placed under control by these combined forces on the side of the individual right to life and health.

The climax of a higher moral and personal development awaits the growing perception that  
10 all real phenomena are of one common mental origin, man and universe being the compound expression of the one self-creative Mind rightly called God. This all-inclusive truth has come, in some degree, to the pioneer thinkers in every  
15 age, but it has remained until these latter stages of so-called materialism to be exemplified by practical demonstration. The Science of being that establishes Mind as the first and only cause, through the effects produced, demonstrates body  
20 to be but the symbol and servant of intelligence.

The discernment and collective application of this eternal design which links and balances the individual and collective interests — moral, physical, civil, and religious — unfolds the higher  
25 demand of Science upon astronomer, mathematician, physicist, theologian, physician, and

metaphysician. It insures to each the collective support necessary for the realization of his most exalted ideal.

Symbolic physics and abstract metaphysics under the names of Science and Religion have repulsed each other. With Mind as the universal basis, the relation between the two becomes apparent. The universal design applied in self-government shows the link between physics and metaphysics to be that of the symbol, or letter of the higher laws of Life, and their application. Metaphysics translates the symbol which shows the metaphysical design of government to coincide with the order and relations in physical phenomena. Metaphysically self-governed man's relation to his body corresponds to that between law in operation and its symbol, or letter. Control is gained over the body and the symbolic phenomena, his environment. Control of the lesser body foreshadows control of the cosmic body. Instead of repulsing each other, physics and metaphysics will find their interests balanced. Metaphysics gains the letter of the higher laws while physics finds safety in moral and spiritual values under right government.

## CHAPTER II

### THE MISSING LINKS

1 **T**HE simple truth that there is a universal  
design of collective and individual rela-  
tionship in which all life unfolds harmo-  
niously from its common source, the one Mind,  
5 and that the majority of mankind is unaware of  
its existence, sufficiently accounts for every note  
of earthly discord. Every throe of human agony  
adds to the penalties of conscious, or of un-  
conscious violation of that design.

10 Mind being universal, it follows that as the  
method by which mental power can be harnessed  
is understood, the greater becomes man's ability  
to control his body and environment which, in  
every particular, unfold from the universal basis  
15 of consciousness. Man is the highest expression  
of the unfoldment of ideas from Mind. When  
exercising his God-derived power of right ini-  
tiative, collectively, as well as individually, he  
must affect in advancing degrees all perceptible  
20 phenomena.

In every social grouping of species of animate



life is found a majority and a more progressive 1  
minority. But the life-link, the leading indi-  
vidual initiative, the vital function essential  
to connect in harmonious self-development the  
interests of the pioneer minority with those of 5  
the contemporary majority, has been rejected.  
The effects of a disconnection between the un-  
discerning majorities of mankind and the higher  
individual unfoldments of essential truths can-  
not fail to be felt in the countless mental circles 10  
of human consciousness — governmental, indus-  
trial, educational, and domestic.

Every attempt of human civilization to impel  
obedience to the highest right (as discerned) has  
failed in its final test of moral efficiency. Such 15  
failures have been but the logical outcome of the  
absence of the missing link needed to connect  
the progressive development of human laws with  
the higher type of spiritual laws which impel  
collective harmonious progress, according to the 20  
universal design. The effects of the missing life-  
links are vividly symbolized on the lower plane in  
animal life and in the insect world: we see how  
every bee of the swarm is affected when bereft  
of its queen with whom rests the collective hope 25  
of self-preservation.

1 The universal design of Mind, misunderstood  
and unconsciously imitated on a hypothetical  
material basis of life, must naturally produce  
universally discordant results which correspond  
5 to the limitations of so-called matter. The indi-  
vidual attainments of human intelligence, when  
deflected from the conscious pathway of spiritual  
unfoldment, ultimate in collective disasters. The  
triumphs of chemist and physicist in their benef-  
10 icent efforts to advance human welfare, fade  
when the fruit of their labours is misapplied and  
converted into instruments of terror and destruc-  
tion.

Every attempt to gain dominion on a supposed  
15 material basis must inevitably result in loss of  
mental and moral control, and contribute to the  
inevitable disintegration in which all that is  
collectively believed to be of material origin  
ends. Various devices have been resorted to for  
20 the purpose of temporarily connecting man with  
his immediate environment, to enable him to  
exercise needed control even of machines of his  
own construction — as instanced by the aviator  
strapped to his plane. But all such merely me-  
25 chanical links fail to give the essential control of  
perceptible phenomena necessary for human self-

preservation and uninterrupted conscious higher <sup>1</sup> development.

To obtain rightful dominion, man must recognize his conscious and subconscious collective mental relation to his environment, and learn <sup>5</sup> the higher laws of Mind, by obedience to which he can gain and maintain control. To demonstrate this Mind-derived beneficent authority in the highest degree—namely, through a united conscious intention—it is obvious that a majority <sup>10</sup> of thoughts must be in agreement with the right ideal. Mental at-one-ment of the greatest number of mankind on any point vital to existence must be omnipotent in its God-derived mandatory power on this planetary scene of action. <sup>15</sup> Can there be any issue more vital than a general recognition and acceptance of the universal design, the system of government by which our civilization can be raised to a higher basis and avert ultimate disaster? <sup>20</sup>

The discovery and application of the higher laws of Mind which undoubtedly govern all existence must, first, be sought and found in the field of metaphysics, not physics. As the knowledge of those laws increases through metaphysi- <sup>25</sup> cal research and demonstration, human statutes

1 will be evolved which will maintain such natural  
order and relations on the visible plane of co-  
operation as shall coincide with the universal de-  
sign of Mind — the design of Life. Especially  
5 will they safeguard the vital link of conscious  
relation that exists between the highest discovery  
and the collective progress.

To subject the highest discernment and spir-  
itual initiative of the advancing minority to per-  
manent limits of rules agreed upon by a majority  
10 on even a slightly lower mental level, must neces-  
sarily be to darken and hold back the collective,  
spiritual advancement. Subjection to outgrown  
limits disconnects the collective attainment of  
15 conscious control in the very culmination of a  
higher development of individual capacity—the  
eternal demand of Science in each advancing  
stage of experience.

To appreciate the fatal effects of these dis-  
connections between the unfolding individual  
20 concept and the collective mentality, throughout  
past centuries, it is only necessary to note the  
adamantine rule exercised over the individual by  
any emotion generated through a common ideal.  
25 This effect is manifested in its fatal mixture of  
good and evil beliefs, in every species of life on a

so-called material basis: from "the spirit of the 1  
hive," the marshaling of birds of passage, national patriotism and military *esprit de corps*, and lastly to the common belief in the necessity of death, the most merciless in its collective dom- 5  
ination over the individual right desire for "life, liberty," and the unobstructed "pursuit of happiness." The fatal effects produced are directly contrary to the conscious higher unfoldment provided for, and ultimately impelled, by the un- 10  
changing laws of the one Mind.

The terrible results of a direct reversal of the universal design of Mind that links the higher, conscious initiative on the plane of visible action with a circle of receptivity, are the most clearly 15  
evidenced when an individual mistake wins collective acceptance. Such a fatal reversal of the universal demand of life necessarily produces the more proportionately disastrous collective effects.

Some observers having perceived the abuse of 20  
an organized co-operation which, instead of preserving, robs individuals of their freedom of moral perception and choice, imagine themselves able to maintain an isolated safe standpoint, apart from any covenant of human self-govern- 25  
ment. Never was there a greater mistake. There

1 is no such isolation hostel on earth. To stand  
aloof from a constitutional agreement, linked  
with the initiative of an advancing minority in  
accordance with the universal design of Life, is to  
5 plunge oneself into the vortex of disconnected  
subconscious and conscious beliefs, and become  
a slave, morally and physically, to uncontrolled,  
mechanical world organization. Restoration of  
the missing links of conscious higher discernment  
10 alone makes scientific co-operation possible, and  
such co-operation gives to man his rightful  
dominion.

Painless evolution is a demonstrable Science;  
its phenomena are not the effects of fate or  
15 chance, but the results of conscious, spiritual  
foreknowledge and direct purpose. It should be  
obvious that a universal design of Life must be  
a universal remedy for death. The human sys-  
tem of government that recognizes, and embodies  
20 this design in life-practice, illustrating its utility,  
must advance rapidly on the way toward abolish-  
ing the last enemy. The embodiment of a new  
and higher essential truth can be accomplished  
by a system of human government only when its  
25 statutes accord with the demands of the un-  
alterable laws of Science. Obedience to such

governmental demands is both moral and scientific, and will bring the end of human failures to achieve collective development and self-preservation. As already indicated, those failures have always arisen through disconnection of the majorities from their own rejected offspring, the advancing minorities.

Conscious evolution by collective right intention, in accordance with the design of the one Mind, is the hope of the world. Increasing longevity — and much less, immortality — without a systematic order of higher discovery, would be inconceivable. Each practical step in the Science of Mind unfolds something new: some higher present possibility of life, and the rules requisite to make available the mental power needed to produce the higher manifestation. Applied metaphysics unfolds the rules necessary for the safeguarding of Mind's continuous unfoldment, and confirms the present possibility of a speedy redemption of mankind from the sufferings of mortality. Disease is only one of the myriad evil effects of the mysterious misconceptions which have hidden from mankind the pathway of spiritual evolution.

Mental apathy is perhaps the most deadening

1 of the degenerate effects of so-called material evolution; this error, affecting the greater number, has weighed against the higher individual aspirations. Fatal results to collective humanity  
5 have been caused by the apathetic assent of majorities to some radical error which has originated in a single uncorrected false belief. Temporal developments of specific errors from false beginnings have produced but fragmentary results in a painful evolution of shadow-forms:  
10 mirages, illusions innumerable, but never the substantial and imperishable realities of immortal being.

Mechanical invention has progressed apace,  
15 and physical warfare drenches the world with blood. But unseen amid the human chaos, Mind is perpetually at work. Through the dissolution of so-called matter into its finer essences, nations have come into closer contact, and the "still  
20 small voice," the discovery of fundamental truths, is no longer in danger of being so easily drowned as of old.

The Darwin theory of development from a hypothetical material basis leads only to a death  
25 climax; its most elaborate organizations culminate in periodic disaster; and manifest at best



short-lived beauty, increasing discord, and calamitous disintegration. In contrast to this, the evolution of a single organization under a covenant system of self-government, in accord with the universal design, should be enough to expose the mythical nature of so-called material evolution.

In conscious development through obedience to the higher laws of Mind, no loss is experienced. Every particle of mental and moral energy is conserved for the extension of truth as newly brought to light in the unalterable order of Science. The two foundational truths — that God is Mind, and conscious evolution is as demonstrable as mathematics — are abundantly verified today by the illustration referred to in the field of applied metaphysics.

The individual perception and collective acceptance of facts that are essential to life should be practically simultaneous. All the discords of human life have resulted from the long-drawn-out intervals that have been allowed to elapse before collective acceptance becomes linked to the vital truths of Life individually perceived. The end of discord on earth must undoubtedly come through recognition of the increasing mo-

1 mentum of good to be achieved by scientifically  
organized co-operation. A fundamental fact of  
Science was uttered by Christ Jesus when, pro-  
phetically referring to the latter days of mate-  
5 rialism, he said, "Except those days should be  
shortened, there should no flesh be saved: but for  
the elect's sake those days shall be shortened"  
(Matthew 24:22). Speed is a leading factor in  
the human embodiment of good by a minority,  
10 in order to prevent loss to the majority of man-  
kind through the ruthless severing of its con-  
nection with facts logically unfolding to the  
higher individual discernment. The "elect,"  
at whatever date, are obviously the advancing  
15 minority. The very preservation of human life  
depends upon the scientific adjustment of the  
mutual relations that exist between the majori-  
ties and advancing minorities of mankind in  
these days when an increasing momentum in  
20 events is everywhere manifested.

The specific truth is at all times and in all  
places the one thing needful for mankind, the  
pearl of great price. Mankind has been collec-  
tively plunged into recurring intervals of mental  
25 darkness through repeated interference, by ma-  
jorities, with unfolding spiritual enlightenment.

These intervals are symbolized by the dark and 1  
light bands displayed in the physicist's demon-  
stration of the "mutual interference" of light. To  
obstruct in any way the utterance and experimen-  
tal demonstration of a new truth is a crime against 5  
all humanity. Every true fact necessary to exist-  
ence must be as vital for the health and con-  
scious development of the greatest possible num-  
ber as for the smallest minority. The design of  
orderly conscious evolution has remained hidden 10  
in an obscured remoteness. Literary records of  
outgrown beliefs based upon hypothetical, so-  
called material theories have occupied the popu-  
lar educational foreground, directing the general  
thought backward. The limitations of language 15  
contribute largely to the misunderstanding that  
too often delays general acceptance of a new and  
vital truth.

Dr. Arnott, in his essay on language, compre-  
hensively describes the transmission of thought 20  
from generation to generation. Language, he  
says, "binds the uncounted millions of the hu-  
man race into one gigantic rational being whose  
memory reaches to the beginning of written  
records. Fathers, by language, continued their 25  
gathered observations to children; these again

1 with gradual accumulations to new descendants,  
and when the precious store had increased until  
the memory could retain no more, the art of writ-  
ing arose, making language visible and perma-  
5 nent, enlarging the receptacles of wisdom. Print-  
ing came last, — and then arose the still swelling  
flood of knowledge into every corner of the  
earth, watching and recording new phenomena  
for the purpose of still better magnificence and  
10 simplicity and beauty of creation.”

In the course of normal, conscious evolution,  
words and acts must coincide. The difficulty of a  
correct verbal expression of Science in successive  
periods is great, but none the less vital. Out-  
15 grown human associations cling to words and mis-  
lead those desiring to advance with the new and  
true ideas discovered.

As visible phenomena change, language has to  
accommodate itself to the new scenes. Recent  
20 inventions such as the radio, the airplane, and  
the applications of electricity, almost compel a  
new dictionary. It has been well said that “a  
dead language may be learned once for all, but  
the language of a science must be learned afresh  
25 every few years.” Each new development, even  
of mechanical devices, encounters the limita-

tions of language. The evolution of language is 1  
inseparable from the discovery of the essential  
truths of life. Every word is a symbol used to  
convey ideas to thought. In successive periods  
of unfoldment, fundamental facts have been 5  
indicated, but not understood, in the meta-  
phorical records of past ages. These must be  
restated in the language of the day.

Each individual struggle for an adequate ex-  
pression of truth, advances the evolution of 10  
language. Words symbolizing outlived mistakes  
will have to give place to new symbols, better  
expressing the dawning realities. In the apoc-  
alyptic picture, a book is shown sealed within  
and without with seven seals and held in the 15  
right hand. The hand indicates the administra-  
tive authority and individual initiative that be-  
long naturally to the day of discovery. As the new  
idea of the universal design unfolds in consecu-  
tive stages, it becomes naturally the interpreter 20  
of the perceptible phenomena that form the  
great book of life awaiting translation into  
reality.

For centuries the pioneers of progress have  
been made the targets of ignorant and prejudiced 25  
criticism in their local communities, and too

1 often among closest friends. While unaided in  
their efforts to make known the truth discerned,  
however resolute the endeavours to fulfil a world  
mission, how many such pioneers have remained  
5 unknown to the wider circle of mankind. Ob-  
structive majorities have always reaped the pen-  
alty resulting from their ignorance of the method-  
ical operations of mental cause and effect; ob-  
structive of true progress, they have fallen vic-  
10 tims of the mental batteries of sin, disease, and  
death operating through the lowest propensities  
of uncontrolled, evil beliefs.

Christendom's majority has for centuries de-  
clared spiritual revelation, and dominion over  
15 so-called material laws, to have terminated with  
Christ Jesus. A dying race, clinging to religious  
theories of a supernatural future existence, has  
presumed, openly, to declare that there are no  
unexplored pathways of spiritual discovery and  
20 practical demonstration open to mankind.

Persecution of the most earnest seekers who  
have spoken something new and revolutionary  
has ever darkened human existence. Repeated  
appeals by advancing minorities for fair exam-  
25 ination of newly unfolded evidence of a higher  
destiny for man have been met by official re-

pudiation, misdirecting the general thought. 1  
Something more than courage is needed to make  
known a higher law of life even when discovered—though the race be famine-stricken for lack  
of knowledge of it! Unprotected by static 5  
human laws the early experimental application  
of the universal laws of Life, discovered by the  
few through renewed spiritual endeavour, has  
been repeatedly denied even the right of public  
utterance. Alas for humanity's hoped-for es- 10  
tablishment of the kingdom of spiritual law and  
order on earth, if its discovering minority were  
always to be left defenceless at the mercy of an  
unawakened and obstructive majority!

The disastrous unresisting assent of a major- 15  
ity of mankind to the domination of sin, of disease, and of death has been greatly augmented  
by some of our civil laws which, unwittingly,  
lend a strong supporting arm to the monstrous  
claims of evil to rule over man and his environ- 20  
ment.

Each discovery of new and higher ideas leads  
to Mind as the one, original, infinite source of life.  
Mind impels the intelligent *ascent* of man from  
his boundless spiritual origin, according to an 25  
unchanging law and order. Fundamental facts

1 of Life are perceived and expressed individually  
in advance of their collective acceptance; should  
the newly unfolded truth be rejected, the penalty  
that follows is self-inflicted. Suffering comes  
5 only as the effect of disobedience; but health,  
peace, joy, and harmonious progress increase  
with obedience to the demands of Truth.

The admonition "with what measure ye mete,  
it shall be measured to you again," like many  
10 other statements in the New Testament, is a  
basic law of individual and collective evolution,  
which operates with mathematical accuracy.  
Unheeded, this law found a terrible fulfilment  
in the destruction of Jerusalem and the many  
15 crucifixions and collective disasters which, his-  
tory records, followed the individual martyrdom  
of the most spiritually discerning man the world  
had known.

A remarkable recognition of the scientific,  
20 unchanging order in spiritual evolution was at-  
tained by the prophet Daniel. He saw and de-  
clared that the advanced truths enshrined in the  
records of seers would remain a sealed communi-  
cation to the majority, until an essential achieve-  
25 ment had been accomplished: an advancing mi-  
nority must both understand and demonstrate how



to "scatter the power of the holy people" — in <sup>1</sup>  
other words, how to avert the degenerate effects  
of an illegitimate, outgrown, religious authority.  
When Jesus warned those who disregarded the  
written words of "Moses and the prophets" that <sup>5</sup>  
they would not understand the higher demands  
of Life subsequently declared, even "though one  
rose from the dead," he was voicing the eternal  
law of individual and collective mental relations.  
As in his day, so in our own times, the Christian <sup>10</sup>  
world, even on its highest religious standpoint,  
has failed to grasp the Science of spiritual law,  
because mentally disconnected from the truth  
declared by the departed pioneers in successive  
periods. <sup>15</sup>

The universal design remained to be discerned  
and demonstrated in the orderly process of  
spiritual evolution. The eternal order, first  
practically exemplified on a miniature scale of  
self-government in the field of applied meta- <sup>20</sup>  
physics, illustrates the balance of interests that  
must be maintained in a progressive civilization,  
and foreshadows the effect upon all humanity  
that must ensue when the design of Life is uni-  
versally accepted and embodied. <sup>25</sup>

All discoveries of the great facts and laws of

1 existence come in a logical order. Every glimpse  
of the vital connection that exists between the  
true facts of being has brought a revival of men-  
tal activity, improved health, and general pros-  
5 perity. The collective prosperity is always bound  
up in the advancing perception of the minority  
which, therefore, forms the normal medium for  
the truths uttered as unfolding from the basis of  
the one Mind. This true order (and the necessity  
10 for human laws requisite to maintain it for the  
common welfare) has remained undiscovered by  
the majority of mankind, hence the unconscious  
and repeated obstruction of world progress.

Individuals who attempt to work out their  
15 own salvation apart from scientific co-operation  
tamper vainly with the order of Science and are  
doomed, in advance, to fail. They cannot escape  
collision with the fatal limitations prefixed by  
the collective beliefs of a majority of mankind  
20 on the plane of a common experience. A gen-  
erally accepted belief in mortality deprives the  
individual, opposed to co-operation, of the super-  
abundant mental energy needed for the prolonged  
endurance of an unflagging pioneer advance faced  
25 by organized obstruction. It is, however, fortu-  
nate for mankind that the sustaining mental

energy developed in harmonious co-operation is <sup>1</sup>  
not primarily dependent upon the numerical  
strength of a community. Measureless moral  
might is found available in the conscious unity  
of a collective agreement, of few or of many, in <sup>5</sup>  
the right.

Conscious evolution demonstrates the eternal  
unity of good. It unfolds Mind's perfect covenant  
plan for the early control and defeat of beliefs in  
evil before reaching their last stage of bodily <sup>10</sup>  
destruction. Cumulative mental and moral world  
force may be developed, harnessed, and made  
daily available for undreamed-of good.

Nations cannot dispense with war until they  
co-operate in the scientific moral control of error <sup>15</sup>  
in its incipency in accordance with the design of  
the one Mind. Physical warfare continues solely  
through ignorance of man's mental nature and  
origin and the moral power needed, and always  
available, for dominion over whatever would <sup>20</sup>  
oppose the highest right.

Since every unit of mankind has proceeded  
spiritually from the one Mind, called God, it fol-  
lows that the universal design of Life is inherent  
in all human consciousness. The design of the <sup>25</sup>  
one Mind understood, and demonstrated, can-

1 not fail to bring differing viewpoints of life into  
a fundamental recognition of truth. Man's do-  
minion lies in furthering the individual spiritual  
discovery of the higher laws of the one Spirit;  
5 this advance is directly related to the application  
of mental and moral, not physical force. This  
constitutional design requires an equitable ad-  
justment of the balance of interests between the  
two great institutions of Church and State, using  
10 those terms in their broadest significance. When  
these distinct institutions both recognize and  
embody the universal design in their different  
spheres, their combined influence, moral and spir-  
itual, will assuredly demonstrate the omnipotence  
15 of good.

The infantile conception of mankind as an  
independent lawgiver who fails to make pro-  
vision for the reservations of authority neces-  
sarily inseparable from the advancing individual  
20 discernment, is a mistake that has proved dis-  
astrous to human progress. The discoverer of a  
fact fundamental to the common ideal is, and  
should be regarded as, the friend and servant of  
the whole of mankind. The answer to the prayer  
25 "Thy kingdom come. Thy will be done in earth,  
as it is in heaven," has always awaited demon-

stration of the application and embodiment of 1  
human codes adjustable to the heavenly laws of  
harmony.

That great document, the Hebrew Decalogue,  
was certainly a witness to the individual higher 5  
understanding of the Science of Mind, and man's  
inherent capacity to reflect it. Little has the fact  
been realized that a single legal decision opposed  
to Life's ever-operative laws of mental formation  
breaks the two commandments on which "hang 10  
all the law and the prophets," love for God and  
man. Such a decision impelling a collective dis-  
obedience must also violate the code of common  
moral obligations.

The conception of spiritual laws as abstract, 15  
inapplicable, and foreign to the individual and  
collective present-day interests, has retarded  
the higher development of human government  
through all past world periods. Whatever mili-  
tates against man's conscious at-one-ment in all 20  
that belongs to Truth and Life must be, and is,  
suicidal. The development of a higher human-  
hood hangs upon uninterrupted discovery in the  
Science of Mind as veritably as the branches  
of a tree depend for their existence on suste- 25  
nance derived from their own parent stem.

1 To work out practically the rules of conscious evolution it is necessary to build higher in the immediate present upon the foundation of facts collectively accepted and demonstrably proved  
5 true. Only by so doing can mortal time-limits be superseded, mortality outdistanced, and the individual continuity of conscious connection between essential facts established.

From the earliest periods of human develop-  
10 ment the mental conceptions of the higher ideals of Life, soaring beyond the common mean, found expression in poetry, art, and literature even in their crudest beginnings. Such ideals have served also to uplift the collective thought in  
15 proportion to their embodiment in a manner that accorded with the established standard of right. Without such embodiment they have continued as but theoretical abstractions, and their highest conceptions have remained to be realized  
20 at some unknown future date. Only when the advancing minority is able to embody the new idea discerned, and apply it collectively with beneficial results that exceed a standard outgrown, has the moment arrived for a general  
25 change of viewpoint.

The mandate of Life, "Let there be light," is

imperative, and it governs the hour of new discovery; 1  
disobey it, and darkness obscures the  
pathway of human experience. The task of the  
light-bringers is to demonstrate how the higher  
ideal meets a general human need, and to illus- 5  
trate, by a practical example, how to displace  
the barriers of an old routine. It is not necessary  
here to recall all the broken links in evolution, and  
the consequent needless suffering of mankind;  
nor the unfortunate abnormalities of minorities 10  
and majorities that have resulted from failures  
to recognize the connection, and maintain the  
balance between mutual life interests. Suffice it  
to mention the struggles of the long line of think-  
ers, seers, prophets, and philosophers opposed by 15  
religious prejudice. Blind opposition has main-  
tained outgrown systems and condoned glaring  
moral inconsistencies on unsupported assump-  
tions that, in some speculative heavenly existence,  
future justice and right will reign supreme! And 20  
yet, daily have Christendom's millions prayed:  
"Thy kingdom come . . . in earth," while its  
Science awaited discovery.

With Mind as the universal basis of all con-  
sciousness and the source of all individuality, 25  
there can be but two standpoints of actual prog-

ress in the harmonious evolution of life: (1) the individual perception and definite expression of a higher ideal by the smallest minority, a simple unit; (2) its acceptance and progressive embodiment by a self-governed community forming a compound unit.

The greatest possible achievement on the visible plane of action must be when a majority of the whole race is found in agreement, through assimilation and embodiment of the right ideal. The maximum of utility attainable under the rules of co-operation for the special development has then been reached. When the individual viewpoint is found opposed to that of a majority and is at the same time beyond the mental outlook and the moral demand of the common agreement, the individual level is, nevertheless, that to which Principle will ultimately compel all to rise.

The highest system of self-government and progressive conscious development — religious, scientific, educational, industrial, and otherwise — must be that which, by linking the individual higher discernment to the moral demands of rules agreed upon by the greatest number can avert centuries of wasted time and energy.



In the moral control and destruction of human discords, the covenant is Truth's invincible weapon. The common bond presents the most powerful influence for the destruction of discord in the realm of human thought, and thus for its prevention on the visible plane of action. By its means can be overcome the fatal misconceptions and prejudice that have hitherto prevented the linking of newly discovered spiritual facts with a widening circle of contemporary thinkers. The balancing of the positive nucleus of higher discernment with a widening circle of receptivity, requires the laying aside of outgrown rules, and a voluntary reunion under a new covenant. An agreement in the highest right unfolds not only general health in the wider circle, but a definitely higher self-development.

Evolving mentalities are all in differing states and stages of conscious individual, as also collective development: no two are exactly alike. In the continuous upward urge of the general advance the individual most receptive must naturally be the one first to emerge from within the confines of an outdated standpoint to give expression to the new and true ideal. Is not the rotation of planetary bodies symbolic of the

1 rhythmic operation of the universal law of Mind  
impelling alternate individual and collective  
progress toward the higher development?

For countless centuries, the thinkers have  
5 struggled to solve the riddle of the universe; a  
minority among them have been able to record  
glimmers of fundamental worth. But whatever  
of truth has been discerned by the few, while  
rejected and lost sight of by the many, has  
10 nevertheless remained to be rediscovered and  
demonstrated by succeeding pioneers. The law  
that impels periodic discovery sustained human  
vision in the unchanging order of unfoldment,  
through the long line of seers that led up to the  
15 great Teacher, Christ Jesus.

After the date of the Christian Era it seemed  
more and more difficult to give individual utter-  
ance to anything new. With the advent of the  
printing press, however, the slow process of oral  
20 teaching by philosophers gave place to text-  
books. From that time the written word began  
to exercise a powerful influence in directing pub-  
lic sentiment. Still there was no conscious link-  
ing of the positive centre of new discovery, with  
25 the waiting receptive circle always prepared in  
advance by Science, to accept and embody it.

The invention of printing somewhat released pent-  
up human thought to find its collective expres-  
sion and to flow in a thousand streamlets. As  
water finds its level and gathers into a river that  
continues on its course until, through one mouth, 5  
it enters the great sea, so in the process of evolu-  
tion does upward-tending thought, finding release  
through poetry, art, and literature, spread out-  
ward, like a fountain, the irrepressible individual  
ideals. 10

German philosophy of a century ago drew  
near the solution of the life-problem. Carlyle in  
*Heroes and Hero Worship* says that Fichte went  
so far as to say that "All things which we see or  
work with in this Earth, especially we ourselves 15  
and all persons, are as a kind of vesture or sensu-  
ous Appearance: that under all there lies, as the  
essence of them, what he calls the 'Divine Idea of  
the World'; this is, the Reality which 'lies at the  
bottom of all Appearance.'" But he missed, or 20  
failed to express, the vital individual beginning  
of the uprising ideal, the "*point within the circle*,"  
and the scientific indissoluble relation between  
the two in cyclic unfoldment.

Carlyle, believed by many to have been the 25  
greatest of our English thinkers, quick to give

1 credit where due, built higher upon the truth  
already discerned, and thereby attained a clearer  
conception of the unchanging order. Grappling  
with the limitations of language in expressing  
5 metaphysical truths, he referred to the earlier  
conception of Fichte, as "his way of naming  
what I here, and by other words, am striving  
imperfectly to name; what there is at present no  
name for." In thus acknowledging his indebted-  
10 ness, Carlyle established the indispensable link  
that identifies and groups the advancing collec-  
tive footsteps in their right order in the line of  
conscious evolution. He saw the need for a  
positive centre as the focusing point in the  
15 field of collective human consciousness, and  
declared, "It enters deeply, as I think, into the  
secret of Mankind's ways and vilest interests  
in this world." The beginning of the positive  
centre he defined as the "*Ableman*," or in other  
20 words, the one qualified and able to act. By no  
other method than by bringing centre and circle,  
individual and community into contemporary,  
natural at-one-ment, can the world's chaos be  
reduced to order.

25 Failure to discern the universal design of Mind  
which unfolds conscious being through periodic

discovery of the facts of immortality, has pre- 1  
vented perception of a certain coincidence be-  
tween the higher unchanging laws of Science  
described as "spiritual," and the systems of hu-  
man law which form and maintain the necessary, 5  
but transient, ethical standards of the human  
race.

Each new and higher discovery requires a cor-  
responding readjustment of human law to direct  
collective obedience to the new demand of Life. 10  
The universal design of a mental positive centre  
and circumference in the advancing demonstra-  
tion of the Science of Mind, illustrates the parent  
nucleus of unfolding truths, and the orderly wid-  
ening of the circle of *mental and moral* receptivity. 15

Both ancient and modern philosophers have  
recognized that the abstract truth signified by  
the symbol of a centre and circumference is in-  
separable from the idea of God as the universal  
source of all individuality, and man and universe 20  
as expressing this compound idea. In the present  
period the design of Life has been practically  
embodied in the evolution of parent centre and  
receptive, contemporary circle, illustrating the  
periodic world system of moral and spiritual 25  
evolution.

1 Owing to the rejection of the pioneer of Chris-  
tianity by the contemporary circle of religion-  
ists in the day of his brief personal ministry, his  
teaching was not understood by his auditors. His  
5 early and triumphant departure from the visible  
earthly scene of action left the small group  
of his followers without a recognizable posi-  
tive centre, and ready to believe there could be  
no further conscious spiritual discovery. The  
10 mental relation of centre to circumference, of  
the individual to the community, and the *law*  
governing this relation, have been little recog-  
nized or understood, notwithstanding the par-  
ables: "I am the door," "I am the light" — al-  
15 ways the point within the circle. The universal  
design that relates the individual to the com-  
munity was evidently not discerned by the fol-  
lowers of Jesus clearly enough to be demonstrably  
illustrated; its potentiality lay concealed in the  
20 stagnant waters of a world's mental apathy.

Even Carlyle of but yesterday did not dis-  
cern the actual plan of universal enlightenment.  
Visible phenomena seemed to him a "mighty  
maze, yet, as faith whispers, not without a  
25 plan." He was a lonely positive mental centre of  
unapplied affirmations awaking the attention of

many contemporary abstract thinkers. But al- 1  
though his words did not find embodiment in a cor-  
related "verifiable example"—moral, physical,  
civil, or religious—they pointed in no uncertain  
utterance to a higher theory of life, and have re- 5  
mained as beacon lights to thousands of seekers  
of Truth.

To glimpse a truth is one thing, but to em-  
body it is quite another! Pathetic beyond words  
was Carlyle's summary of the vast "plan" which 10  
he had dimly perceived "*not so much evolved, as  
detected to lie ready for evolving.*" Intensely aware  
was he of the need for a plan of orderly mental  
and moral co-operation. Describing the unsatis-  
factory methods of many social organizations, 15  
he says, "How many powerful forces are seen  
working in a wasteful chaotic altogether unar-  
ranged manner." But he recognized that "All  
that mankind has done, thought, gained, or been:  
it is lying as in magic preservation in the pages 20  
of books" and that "with the art of writing,  
of which printing is a simple . . . corollary,  
the true reign of miracles for mankind com-  
menced."

Carlyle's message uttered from the highest 25  
metaphysical standpoint of his day gathered up

1 many disconnected thoughts of past centuries  
and focused thereon the attention of a wide  
circle of thinkers. Great indeed would have been  
the day of world enlightenment had the con-  
5 temporary beginning of practical, operative meta-  
physics been consciously connected therewith.  
When once the natural links of harmonious being  
are clearly discerned, Mind's creative plan, in-  
cluding man and universe, appears. Carlyle did  
10 more than break the ground; his pungent similes  
penetrated the thin veneer of civilization and  
opened the way for the next great world de-  
velopment in applied metaphysics.

History shows that no philosopher has accom-  
15 plished anything collectively practical until the  
true idea discerned has been understood by  
others in a degree that would enable him to  
embody the concept, even though its outward  
expression be on the smallest scale. A new-  
20 born truth always conflicts with an outgrown  
position. Human endeavours to link the new  
and the old in a moral and spiritual continuity  
have formed the cross in all human experience.

Except for the actual evidence of history it  
25 would be incredible that the advancing circle of  
thinkers, periodically forthcoming, has never



once gathered spontaneously to the new posi- 1  
tive centre of a higher unfoldment. Centuries  
have elapsed before truths uttered by rejected  
pioneers have been perceived and accepted.

The greater "originality" of the discovering 5  
minority consists only in being first to perceive  
the new fact that is also original in everyone's  
consciousness, and fundamental to the common  
progress. In the scientific unity of minority  
and majority, thought finds, simultaneously, its 10  
fuller collective and natural expression. Every  
talent gathering to the higher parent viewpoint  
can be utilized to its maximum of possibility for  
the universal welfare; poet, artist, and musician  
are inspired to join in harmonious embodiment 15  
of the exalted conception with its new inspira-  
tion needed to carry the world onward. A Shake-  
speare will no longer be compelled to write down  
to the level of the elementary playhouse, alone  
willing to present his ideal. Much more will the 20  
light of Truth practically reflected in the demon-  
stration of Science, so "shine before men" as to  
lead them in the pathway of conscious evolution.  
In a simultaneous co-ordination of human activi-  
ties, centuries of individual struggle and world 25  
chaos will be swept away.

1 The positive nucleus, or as it may be designated with equal correctness, the central assembly, or parent church, evolving through a higher recognition of the universal design of  
5 Mind, illustrates the practical embodiment of the fact anciently symbolized as the *point within the circle*. Its voluntary members are individually pledged in a common obedience to Truth as visibly unfolding throughout all time from the  
10 basic premise that Mind is the great First Cause and the only Creator. Carlyle having perceived the underlying connection between all things, but not the universal "plan" by which that connection can be consciously realized and enjoyed,  
15 writes, "All things wax, and roll onwards; Arts, Establishments, Opinion, nothing is completed, but ever completing. Newton has learned to see what Kepler saw; but there is also a fresh heaven-derived force in Newton; he must mount to still  
20 higher points of vision. So too the Hebrew Lawgiver is, in due time, followed by an Apostle of the Gentiles. . . . Find Mankind where thou wilt, thou findest it in living movement, in progress faster or slower: the Phoenix soars aloft,  
25 hovers with outstretched wings, filling Earth with her music; or . . . she sinks . . . that she

may soar the higher and sing the clearer." The <sup>1</sup>  
universal embodiment of a new and fundamental  
fact having completed its period of organized co-  
operation, impels the higher attainment and out-  
ward manifestation of the still upward-soaring <sup>5</sup>  
individual thought.

### CHAPTER III

## THE PERIODIC SYSTEM

1 **E**ACH fundamental fact of life, as it unfolds to human consciousness in its logical order, passes through seven consecutive stages. During these stages the minority and  
5 majority must each fulfil its distinct function in the completion of a single period of progress. Each period is logically linked to its predecessor by a further fundamental discovery. Whatever has been proved of intrinsic worth is retained,  
10 and all that is shown, in the final moral test, to have been erroneous is cast aside. In applied metaphysics the systematic unfoldment can be traced through its successive stages, but the individual mental outlook extends beyond the  
15 possible collective range of a single period. For this reason recurring individual discovery provides the link needed between each period to prevent a break in the continuity of conscious self-development.

20 It is evident that a system consisting of a definite number of stages must become lost

sight of in confusion if its order is disregarded 1  
through ignorance, or from any other cause.  
Therefore, the first step in conscious evolution is  
to become familiar with the orderly stages in the  
creative system of the one Mind. 5

Past civilizations in the world's history corre-  
spond to advancing waves of spiritual enlighten-  
ment, each with its coincident utterance, "Let  
there be light." The universal design, now un-  
folding its infinite possibilities, heralds the final 10  
relinquishment of materialism, as causative, for  
the universal basis of Mind. Collective sorrow  
is turned into joy; obstruction by a majority  
reversed into a voluntary grateful acceptance,  
and universal expectancy of ever unfolding Truth 15  
and Life.

In the periodic series, the first three stages of  
a new unfoldment are developed on a small ex-  
perimental scale by the discovering, and too  
often unrecognized, minority. In the next three 20  
the idea is developed in the natural course of  
an extending and collective acknowledgment and  
demonstration by a majority. This continues  
until the saturation point has been reached, when  
new conditions begin to arise. Then comes the 25  
seventh stage with a general pause during which

1 further organic development is suspended. In this interval, symbolized in the Bible record as the sabbath rest, another fact of reality, logically connected with the truth embodied in the past  
5 period, begins to dawn on the individual consciousness most ready to receive it. The outward expression of the higher ideal marks the octave note in the evolutionary process, the first stage in a *new* series of seven. But although this ut-  
10 terance dates the beginning of a new development of sevenfold enlightenment and activity, it is in the middle of the fourth stage that the development reaches its collective culmination in a recognition and acceptance by the greater num-  
15 ber. In a clearly defined field of action it is always provable that the majority is half a period, or "wave-length," behind the advancing minority. The experimental embodiment of the newly unfolding fact is unrecognized by the greater  
20 number during the earlier stages of the new period.

The vital fact individually discerned in the seventh stage is well symbolized by the apex of a pyramid. The one stone indispensable to com-  
25 plete a pyramid is the headstone, in shape a miniature of the whole, and for that very reason,

unfitted for use in any other place; Jesus referred <sup>1</sup> to it as "the stone which the builders rejected." But when the last stage of the building is reached, and it becomes obvious that a single stone must be found to complete it; then the one long re- <sup>5</sup> jected is seen to have been *prepared from the beginning*, cut to the right measure to fill the empty place. The headstone corresponds to the fundamental discovery too often scorned because its value is, *at first*, unrecognized. But <sup>10</sup> this new spiritual discovery that comes in the seventh stage, when embodied in miniature proportions, completes, not only what has been found lacking in the structural development that has preceded it, but identifies <sup>15</sup> the metaphysical apex, the highest point already attained, as the *base level* of an immediate higher collective and world development. For an organization that rejects the new discovery there can never be a headstone; in its final organic contingency it is <sup>20</sup> left an incomplete structure like the pyramid without its headstone.

A majority, representing an older generation, is, at first, unwilling to relinquish an outgrown position for the higher standpoint of a newly <sup>25</sup> discerned fundamental truth. But in the ulti-

1 mate reunion of a reluctant majority with the  
advancing minority, in the fourth stage of the  
period, a higher self-development is inevitably  
attained by the whole community. Past and  
5 present differences merge in the higher general  
understanding of the truth. This unchanging  
order of the sevenfold creative system of Mind is  
consciously exemplified in applied metaphysics.  
The most advanced discoveries in the field of  
10 physics manifest this same systematic order. It  
is displayed in the growth of a tree as accurately  
as in the discovery and development of the  
simplest invention.

Every detail in the grouping of thought in  
15 social organizations tends to prove that human  
consciousness, even though enmeshed in a gar-  
ment woven of false beliefs in materiality, is  
subconsciously impelled to symbolize the univer-  
sal order and design. There is always the positive  
20 parent nucleus of thinkers attracted to the higher  
ideal; and always the receptive circle. The break-  
down of the positive nucleus in the atomic sym-  
bol corresponds to the death process in so-called  
materialism; but this, translated, points in the  
25 opposite direction to the individual advance to a  
higher basis of action gained through a discovery



of a fundamental nature. Christ Jesus, whose 1  
teaching was rejected in his day, expressed the  
vital relation of the individual higher discern-  
ment to the collective welfare in the well-known  
words: "I, if I be lifted up from the earth, will 5  
draw all men unto me."

The writer of the first chapter of Genesis viv-  
idly depicts the eternal, systematic, sevenfold  
order in the evolution of the perceptible phenom-  
ena of this planet and its inhabitants now recog- 10  
nized as symbols, not the reality; the order is  
undeviating.

Isaiah, a prophet far in advance of his time,  
saw the rapidity with which world enlightenment  
must follow a practical demonstration of the 15  
creative design, in which a contemporary major-  
ity is won to unite with the individual higher  
discernment. In brilliant metaphor he depicts  
the unparalleled speed in progressive enlighten-  
ment and development that must be thus at- 20  
tained. "The light of the moon shall be as the  
light of the sun, and the light of the sun shall  
be sevenfold, as the light of seven days, in the  
day that the Lord bindeth up the breach of his  
people, and healeth the stroke of their wound." 25  
The practical overcoming of evil by the embodi-

1 ment of good, on the reunion of an advancing  
minority with a contemporary repentant major-  
ity attracted from the old standpoint, shows  
"the great day" of the prophetic forevision as  
5 the achievement of a collective, peaceful vic-  
tory for the right.

The writer of the Apocalypse also grasped in a  
large measure both the order and speed attain-  
able in conscious evolution. He depicts, in  
10 symbol, a systematic order in which the seven  
stages recur, in different groupings, significantly  
illustrating the individual and collective rela-  
tions. He directly connects the end of "the  
mystery of God" with the understanding of  
15 spiritual law and order that would produce a  
practical demonstration of the completeness of the  
creative system declaring that, "In the days of  
the voice of the seventh angel," when he should  
begin to sound, "the mystery of God should be  
20 finished." The words "in the days of the voice"  
imply a contemporary world development that  
should illustrate the multiplied speed in human  
progress. He foresaw and portrayed the collec-  
tive results that must follow immediately on the  
25 sounding of the seventh note completing the  
periodic order: "And there were great voices in

heaven saying, The kingdoms of this world are <sup>1</sup>  
become the kingdoms of our Lord, and of his  
Christ" (Rev. 11:15). In these metaphorical  
sayings "great voices" evidently indicate a gen-  
eral recognition of, and assent to, the creative <sup>5</sup>  
system and its practical application in human  
government. The kingdom of God is not a sup-  
pliant; it is the reign of right on earth.

In the periodic system of conscious evolution,  
all progress, consonant with the order of Science, <sup>10</sup>  
is reckoned on an entirely new basis. It is  
measured by the interval, however long or  
short, that elapses between the individual percep-  
tion and collective acceptance of the new and  
higher ideas and laws of life. Systematic dis- <sup>15</sup>  
cernment and unobstructed demonstration of  
the essential facts of Life must necessarily out-  
distance all earlier attempts of civilization made  
on a hypothetical basis of limited materiality. It  
is not difficult to see that a world change could <sup>20</sup>  
be accomplished in a single generation as the  
consequence of the contemporary utterance  
and acceptance of the universal design of Life.  
Not human suffering, but harmonious develop-  
ment according to law and order, would char- <sup>25</sup>  
acterize subsequent experience on this planet.

1 That this design of Life which relates the individual to the community must have been understood, in some degree, in the early dawn of human history is indicated by the ancient symbol of  
5 the point within the circle. In the comparatively modern times of the Pentateuch it was engraved on beads which may have been used in religious rites, or for personal adornment. One such bead, said to be of the time of the Pharaoh  
10 under whom Joseph ruled, was recently presented to the writer. Upon it is inscribed seven circles, each with its central point. It is interesting to note that all the circles touch, except the seventh where a gap occurs. This break would seem to  
15 indicate that the universal design of Life with its *recurring* periods of seven stages of unfoldment was not then generally understood. As the patriarchs, "not having received the promises, but having seen them afar off, and were persuaded  
20 of them," so this design, though faintly discerned, has never been systematically embodied in a practical application extending to the *conscious* linking of successive periods. But the symbol has persisted from remotest times awaiting  
25 its interpretation in the seventh world period. The small bead, a practical witness from the

past, throws new light on the prophecy of Zechariah who speaks specifically of a stone having "seven eyes" and refers to the symbol as "the eyes of the Lord, which run to and fro through the whole earth," an interpretation that appears to indicate a widespread diffusion of knowledge.

In consideration of a tremendous momentum obtainable by linking a centre of unfoldment to the contemporary receptive circle, throughout seven consecutive stages, it is remarkable to find Zechariah literally connecting this symbol with an unparalleled system of self-government by which the "iniquity" of a whole land could be removed in "one day." The order of the creative system completes its series with the seventh "day" of higher discovery. The great moral victory of the scientific church illustrating the true method of conflict between good and evil on a higher basis than physical warfare, foreshadows the approaching end of all discord, moral and physical.

As already stated, this book deals not only with the theory of the universal design of Life, but also with its simultaneous experimental demonstration — the work of an advancing minority. The design, appreciable in miniature even as in

1 the mustard seed likened to the kingdom of  
heaven, is also applicable on a world scale that  
affects all humanity. It is very generally agreed  
(by Bible commentators) that there have been  
5 six great world epochs, — millenary “days” of  
development, — reckoning from the catastrophe  
known as the Flood. In the seventh stage in the  
periodic system there occurs the sabbath pause  
in which begins the harvest sifting. In this proc-  
10 ess, in the seventh stage ending the world-week,  
comes the division between the theory of life as  
proceeding from a hypothetical material basis  
that admits only of culmination in disintegration,  
and the true theory of life as proceeding from a  
15 universal mental basis in systematic, painless evo-  
lution. The sixth stage in the great world-week  
brought, unrecognized except by a minority, the  
sunset of materialism. For the minority there  
has already dawned a realization of the sabbath  
20 interval of a higher conscious conception, await-  
ing the noontide of the world’s recognition, of life  
as consciously demonstrable in the harmonious  
evolution of the universal design of Mind.

Apart from acceptance of the epochal sabbath  
25 unfoldment, completion of a world cycle of the  
system could bring only a disintegration of

civilization according to the material theory of 1  
evolution. Death on a catastrophic scale would  
inevitably take the place of the present possibil-  
ity of a collective higher development of man and  
universe through a conscious recognition of the 5  
eternal plan.

Infinite being demands that the orderly design  
which links the collective with the individual  
progress, in rotation, shall never change. The  
compound mental unit thus formed must fulfil 10  
the seven stages that constitute each successive  
period of improving organization. At the end of  
each must come the recurring harvest with its  
ingathering of good fruits precedent to a new and  
yet higher manifestation. 15

Life's systematic unfoldment is purely mental  
and moral. When, therefore, its order and divine  
plan are mechanically linked to a suppositional  
material basis, from which can proceed no  
fundamental higher discovery of life, fatal ef- 20  
fects are inevitably precipitated until human  
consciousness reverts to its true mental basis.  
Until the discernment of Mind's periodic system,  
— with its seven stages of progress impelling a  
further logical discovery, — the sounding of the 25  
octave note, beginning a new series of its har-

1 monious stages of world development on a higher basis, has been as impossible for mankind as the audible sounding of an octave on the dumb note of an imperfect musical instrument.

5 The octave note in conscious evolution marks not a recombination of particles of electricity, as hinted in the physicist's glimpse of the birth of elements announced by the cosmic ray. The metaphysical creative series begins with the practical application of the new and higher idea of the  
10 universal design of Life unfolding from the basis of Mind. The recurring order has not been understood, and consequently "our little systems" of human civilization have each had their day "and  
15 ceased to be." The conscious recognition of the completion of the vast world-week that has been slowly advancing throughout past ages precedes, naturally, the entry of the human race upon the last stage of so-called materially organized life, and a relinquishment of outgrown  
20 bonds by the majority. This event was indicated in Christ Jesus' parable of the tares and wheat which prophesied the harvest to come. All the truths contained in the discoveries of advancing minorities, lost sight of through pre-  
25 judice and rejection by successive majorities, are



brought to light in the world harvest, in the general mental and moral readjustment.

Mind builds the embodiment of its ideas through the individualized conscious expression of spiritual energy. Rash would be the human government that would hesitate to adopt, when discerned, the law and order of universal Mind; or to eliminate civil requirements when found directing human thought contrary to Life's demands.

10

The fields of human endeavour according to the old order have long been white to harvest. The New Testament parable of the last judgment foretells the definite line of division made by Principle, between a minority who have demonstrated the right and a majority who have rejected it.

Thought-filled space is vividly inscribed by both the conscious and subconscious human mind. When humanity accepts the universal basis of the one Mind, Spirit, it becomes impossible to conceive of any fundamental disconnection between a single idea, and any number of groups of ideas. It is just as impossible to conceive of the evolution of countless mentally related individualities apart from one

25

1 design of unchanging order and mental relationship.

Mankind in these intermediate days is confronted everywhere with countless marvels of  
5 the so-called physical universe; not one can be wisely set aside as valueless, until its spiritual lesson has been discerned. When the mental means, modes, and laws, symbolized, are practically applied, we may be sure that whatever  
10 might be harmful in the so-called material symbol will be rendered harmless. The translation of visible phenomena becomes habitual as we recognize the systematic order of the one design.

15 It was once thought that if released energy of the atom could be harnessed, mankind, thus freed from so-called material shackles, would soar to undreamed-of mental and spiritual heights; the golden age would dawn. But when have any of  
20 the leaders of human thought conceived and demonstrated a workable system of self-government ready to operate on such mental heights? The release of so-called electrical energy is rendered harmless only in proportion as we discern  
25 and utilize the far greater mental and moral force of which it is a symbol. Few have paused to con-

sider what must be the beneficent results of 1  
the resuscitating mental energy released through  
the constructive developments in applied meta-  
physics. Abundant evidence exists that the  
mental power derived from Mind and manifested 5  
through man transcends all so-called physical  
force.

If, as Professor Eddington says, "Mind is the  
first and most direct thing in our experience; all  
else is remote inference," is it not highly prob- 10  
able that the unseen world is governed by a  
scheme of law as capable of expression in mathe-  
matical formula, on a scale of experimental dem-  
onstration, as are the so-called natural laws  
that govern the symbols of perceptible phenom- 15  
ena? The further we advance in applied meta-  
physics, the more impossible it becomes to depart  
from exactness in any correct demonstration of  
the laws of Mind already apprehended. For ex-  
ample, in the universal design of the one Mind we 20  
find a law of cyclic unfoldment of mathematical  
exactness which relates the one to the many,  
and which permits of measurement and "precise  
expression." Then, there is the sevenfold  
periodic law which is shown to govern the logical 25  
unfoldment of ideas fundamental to life. This

- 1 law governs geometrical progress of the greatest possible number, controls the development of the symbol, the experiences of time, and space, and the harmonious conditions of the personality.
- 5 Is it too much to hope that mathematicians and physicists will find that the natural laws, to which they are accustomed, operate also on a higher basis in the unseen world of thought?

## CHAPTER IV

### GOD AND NATURE

A WELL-KNOWN physicist has recently 1  
said, "There is abundant proof that the  
earth's crust is in an unstable condition."  
If the earth is unstable, then must not human  
civilization be in an unstable condition? It is 5  
illogical to suppose that humanity originates in  
one cause, while the environment to which it is  
scientifically correlated originates in another. If  
the earth and man proceed from one basis, both,  
in the last analysis, must be subject to the same 10  
laws. The great need of today is to grasp those  
higher laws of Mind that govern man and envi-  
ronment harmoniously, and apply them in our  
civilization.

"Nature" on a suppositional material basis 15  
has been consistently described as "red in tooth  
and claw." But nevertheless, in accordance  
with the universal order there must always be a  
pioneer minority in human, animal, and insect  
life manifesting higher intelligence. A clergy- 20  
man writing of the world as a spiritual system

1 says, "God is mirrored in man as the great globe  
of the sun is mirrored in the dewdrop. The world  
as a manifestation of thought, sensibility, and  
will, cohering in unity is a revelation of God.  
5 The pattern wrought in the veil or film of our  
consciousness is but the face of God impressing  
Himself, line by line, and point by point, upon  
us. In experiencing the phenomenal world, we  
are thus gazing upon the immediate manifesta-  
10 tion of God; we are directly experiencing His  
thought and sensibility and will; we are behold-  
ing Him face to face."

Such a description fails to differentiate be-  
tween symbol and reality; as also between sym-  
15 bols of facts and symbols of illusions; it would  
make one God responsible for all the world's  
discord. Is the unspeakable cannibalism in this  
"nature," God impressing Himself upon us line  
by line, point by point? When we consider the  
20 cat torturing the mouse, the fading loveliness of  
the rose, the decrepitude, decay, and senility  
manifested throughout so-called "nature," who  
could unshrinkingly affirm that we are really  
gazing "upon the immediate manifestation of  
25 God?" God is not seen "face to face" in the  
tempest or in the calamitous earthquake engulf-

ing the innocent and destroying human hopes and 1  
happiness. Is it not a profanation to suggest  
that the carnage wrought on the battlefield, by  
the immoral application of the physicist's crea-  
tions, could be "the pathway of Science through 5  
which man finds God"?

Such misconceptions, however well meant,  
turn the thinker thankfully from the false belief  
in a creator capable of unspeakable cruelty to the  
grand concept of God as universal Mind, indi- 10  
visible Life, Truth, and Love, the one perfect  
and demonstrable Principle shining through  
all life, truth, and love. The true God is  
intimately knowable as Mind operating con-  
sistently in the design of spiritual evolution. 15  
The demonstration of this design by univer-  
sal consent would logically cause the em-  
bodiments of life, in the process of higher  
self-development, to manifest only beauty and  
goodness without trace of evil. 20

William Blake, considering the opposite char-  
acteristics of Deity and of animal ferocity, asks  
of the tiger the pertinent question:

Tiger, tiger, burning bright  
In the forest of the night,  
What immortal hand or eye

1 Dare frame thy fearful symmetry?

Did He smile His work to see?

Did He who made the lamb make thee?

The so-called material evolutionist should  
 5 shrink before the concept of a creator responsible  
 for the cruelty with which he is brought face to  
 face, not forgetting the horrors of the battle-  
 field. The underlying harmony of life de-  
 mands practical demonstration of the qualities  
 10 of God appreciable through human consciousness.  
 Professor Haldane makes the shrewd observation  
 that "it is perhaps the most striking character-  
 istic of an intelligent being that he learns from  
 his mistakes. On the hypothesis of an intelli-  
 15 gent guidance of evolution we should, therefore,  
 expect that when a certain type of animal had  
 proved itself a failure by becoming extinct the  
 experiment of making it would not be tried  
 repeatedly."

20 In the conscious, intelligent evolution of man  
 and universe as the result of mental cause and  
 effect there should be no accident. Temporal  
 discords resulting from disobedience only evi-  
 dence the existence of unchanging order and law



operating in the Science of Life, and impelling 1  
man's ultimate obedience. It is said that the  
atmosphere, temperature, and general condi-  
tions of this planet were developing for long  
ages before the stage was reached when animate 5  
life could exist upon it. This does not alter the  
fact that perceptible phenomena are mental  
effects and not cause, and always but symbols of  
unseen realities which they typify. Man is de-  
monstrably the highest expression of the one 10  
Mind called God because manifesting the most  
marked degree of intelligence; and through man's  
higher development must come the exposure of all  
beliefs in so-called material illusions claiming to  
be realities. Since the seeming reality of a lie 15  
must always disappear when confronted by actual  
evidence of the truth, it is proved to originate in  
illusion; so must it be with all that represents  
falsely the true man and universe, the natural  
offspring of the one Mind. 20

An illusionary creation is not wholly confined  
to the environment of the individuals primarily  
holding the false concept. Even a single belief  
in a material origin links up consciously and  
subconsciously with like universal beliefs, and 25  
contributes to other combinations of world il-

1    lusions, until exposed by intelligence through  
the unfoldment of the real facts. A positive false  
belief receiving collective assent will assuredly  
be collectively embodied, until its true nature is  
5    recognized and the belief forsaken. Our planet  
described by physical scientists as "conformed to  
admit of life" presents the outward effects of un-  
corrected false beliefs of reality, misconceptions  
of a material origin of life.

10    What the physicists term "the world of sym-  
bols" was described by the writer of Genesis in  
his account of the creation of these symbols in  
the order of their recognizable embodiments.  
The order there stated coincides with the seven-  
15    fold creative system of Mind, although pre-  
sented on an opposite standpoint of "shadowy  
symbolism." The compound symbol of earth is  
repeated in its marvellous complexity in the  
field of physics. The lesson becomes daily clearer  
20    that until human consciousness entirely relin-  
quishes the age-long belief that substance is ma-  
terial instead of mental, the true man, and his  
real, mentally correlated environment cannot  
be discerned.

25    To admit of this new appearing, the design of  
human self-government that coincides mentally

and morally with the higher laws of the universe 1  
of Spirit, everywhere operative, must be wrought  
out in actual experience. Cognition of the real  
earth and true manhood involves a right under-  
standing of the relations that exist between the 5  
positive centre of unfoldment and its responsive  
circle. The mental connection between moral  
and spiritual law and man's natural development  
and personal freedom through obedience, must  
be apprehended. 10

On earth's stage, the vast cinema of human  
experience, there have been shown for centuries  
"moving" and "talking" pictures of sin, sorrow,  
and suffering, masquerading as life. In gorgeous  
setting, youth's bright hopes and later disappoint- 15  
ments have been presented by humanity's enter-  
tainers to mentally apathetic, jaded audiences.  
The acme of materialistic art has portrayed its  
human models of senility and decrepitude as  
ever approaching an amazing and ghastly death 20  
climax, the artists all unaware that the law of  
mental formation impels the actual filling in of  
suggestive outlines thus mentally sketched. The  
glowing possibility of the abolition of death,  
whispered repeatedly by eager minorities, has 25  
received scant attention by moulders of public

1 thought. Such gleams of inspiration or mental  
enlightenment have been declared unorthodox,  
opposed to the established order. But the earthly  
scene is fast changing. It is time that the higher  
5 conceptions of realities should produce outlines  
which, filled in, would replace chaos with order,  
and discord with harmony.

Man's visible personality as the offspring of  
one universal God, Mind, cannot be of a sub-  
10 stance foreign to its origin. That only is "nat-  
ural" which is mental in whatever degree of  
thought intensification. In conscious evolution,  
Life's glorious details give no cause for shock.  
In the fields of mental research we do not find  
15 ourselves coming face to face with a deity capable  
of the atrocities that confront mankind at every  
step throughout the perceptible universe. Only  
a state of mental apathy can account for the  
discords that prevail on earth today. Nothing  
20 exists to prevent mankind rising up *en masse* and  
emerging therefrom in a justifiable mental and  
moral rebellion against an outgrown routine.

But even through moral clouds and darkness,  
God-given qualities and capacities that arouse  
25 admiration, find their way out like rays of light  
through the niches in human consciousness to

shine in all directions. The glimpses of man's <sup>1</sup> true nature give us wonderful foretastes of heaven. But why be satisfied with foretastes when the practical realization of ever-present harmony awaits individual and collective acceptance of <sup>5</sup> God's greatest gift to man, the talent of spiritual discovery?

Pioneer discoverers of the spiritual laws of life who, rejected and misunderstood, have, through death, passed within the confines of a <sup>10</sup> new circle of common consent, cannot be any the less conscious of the law that impels man's collective agreement in each higher unfoldment. Every such departed discoverer on the plane of his present activity must be impelled to <sup>15</sup> unite with the advancing minority hastening towards the conscious at-one-ment of the whole human family in the new earth of scientific prophecy and promise.

Isaiah's prophetic vision of the earth under <sup>20</sup> the guidance of supreme intelligence reflected by man, now comes within the realm of the demonstrable Science of painless evolution: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid . . . and a little <sup>25</sup> child shall lead them. . . . They shall not hurt

1 nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Paul's teaching, "We shall not all sleep, but  
5 we shall all be changed, in a moment, in the twinkling of an eye" points to a definite stage in the order of scientific, collective evolution. His utterance, then so far in advance of physical research and discovery, has been confirmed as a  
10 present possibility by the details brought out in symbolic modern physics.

The writer of the Apocalypse understood the symbols of Life. He grasped the practical truth signified in the prophetic words: "Elias truly  
15 shall first come, and restore all things." He reiterated the vision of a new heaven and a new earth inhabited by beings acting in conscious coincidence with the law and order of Science: the logical ultimate of corrected mistakes and un-  
20 folding higher discoveries. The possibility, nay inevitability, of the embodiment of this high concept can only be apprehended by those who understand in some degree the Science of mental formation. To suppose that the true spiritual  
25 status of all things could be collectively realized before the possibility of a practical overcoming of

death has been recognized, and illustrated on 1  
the visible plane of organization, is contrary to  
the order manifested in all scientific precedent.  
For the new earth of Scriptural promise could  
only unfold as spiritually impelled by the ever- 5  
operative Principle of conscious progress. Its  
emergence from the fog of outgrown ambiguities  
that have been engendered by the mistakes of  
majorities uncorrected through countless cen-  
turies is inevitable. 10

Advancing thought attunes naturally with  
the harmonious operations of the spiritual laws  
of life. To bring the new earth into our own  
experience, the old false concept of a material  
planetary formation must first be forsaken. 15  
No longer eclipsed by a shadow-form with all  
its complexity of detail, the true manifestation  
can be conceived and become recognizable, how-  
ever changed and glorious in appearance. There  
can be neither sin, disease, nor death in the reality 20  
of spiritual existence. Dominion over evil is  
given to man by Science as the reward of a prac-  
tical obedience in demonstration of Truth. This  
is true even in the stage of evil's highest attenua-  
tion, and a collective agreement in error. Such 25  
moral and spiritual dominion can alone prevent

1 collective disease and recurring world catastrophes.

The regenerative process of Science is demonstrable in the early detection and collective  
5 destruction of sin, which otherwise obstructs the exemplification of the great facts of being. The world's new birth involves the uninterrupted conscious development of man's higher capacities. All mankind must emerge, voluntarily,  
10 from the old shell of mortal misconception. Higher attainments are not dependent upon physical routines, but are the natural results of advancing thought and action. The world's exit from so-called physical limitations is illustrated  
15 in the escape of a bird from the surrounding shell of the egg, in the birth-process of leaving an earlier outgrown organization. The mental and moral release of humanity from the cramping confines of its own misconceptions is the work to be  
20 accomplished in painless human evolution.

A conscious emergence from the old earth-shell began in the dawn of the Christian era, when the individual man, Christ Jesus, opened the way for a collective higher manifestation of  
25 Life. Long before the Revelator's vision he had said to his disciples, "Ye must be born again."



A mental disconnection from the false concept of 1  
materiality is essential in order to understand a  
continuous manifestation of conscious existence.

The scientific basis of Christianity has been  
discerned through individual patient research 5  
and discovery of the higher laws of Mind first  
demonstrated humanly in the mental healing of  
disease. Although this phenomenon had been  
illustrated repeatedly in the Bible record, no  
expounder of the Scriptures had formulated any 10  
rules and methods for its practical establishment.  
Since all cause is now recognized as mental it is  
clear that the new birth of visible earth and man  
as the normal effect of conscious mental forma-  
tion could not have preceded the new and higher 15  
conception. This new birth of an adult humanity  
must necessarily include a more harmonious  
manifestation of the whole earth and its inhabi-  
tants. Were it otherwise, man's improved bodily  
conditions and mental capacities would not be 20  
adapted to an old and unprogressive environ-  
ment. The order revealed through the Revelator's  
higher individual discernment, so far in advance  
of the general understanding of his day, has re-  
mained a scientific fact of existence to be per- 25  
ceived and practically demonstrated.

1 Man cannot be disconnected from the realities  
of life; all the good that has been embodied in a  
past period must be consciously linked in Science  
to each new and higher manifestation of Life as  
5 unfolding from the infinite Mind called God. The  
utterance of a newly discovered truth begins at  
once to break the old outlined formation, even  
as the bird pecks open its confining shell on the  
morning of a conscious self-development. Un-  
10 interrupted intelligent unfoldment of Mind's  
higher phenomena is the moral and spiritual de-  
mand of today.

Each period of world advancement when com-  
pleted in obedience to the demands of moral and  
15 spiritual law would naturally be harmonious  
throughout. Any suppositional alternative to  
this obedience evolves only discord, pain, and  
death. Whatever is embodied through ignorance,  
or prejudice, in opposition to the law of moral and  
20 spiritual progress, must dissolve and disappear  
when confronted by the legitimate embodiment  
of the actual fact earlier discerned by a minority.  
The highest attainments in the prevention of  
disease are accomplished by reversals of false  
25 beliefs on the unseen plane where the blindness,  
the deafness, and the dumbness originate.

The unfoldment of the purely mental basis, <sup>1</sup> from which all phenomena proceed, reveals the vital source and practical significance of the apocalyptic vision. The "new heaven" represents the mental atmosphere of purified human <sup>5</sup> thoughts that have attained a greater spiritual altitude before their embodiment in tangible phenomena. The "new earth" wherein dwelleth "righteousness" indicates the visible embodiment of those higher thoughts of man and universe and <sup>10</sup> the more glorious expression of Life everywhere apparent within the focal range of the higher sensibilities developed. As the individual conception of reality advances, response of even the smallest numerical minority is visibly embod- <sup>15</sup> ied. The true idea must ultimately be reflected everywhere within the circumference drawn by the outermost line of a collective receptivity.

A new plane of experience, a new earth inhabited by a higher humanity, must necessarily <sup>20</sup> include the practical, operative establishment of Mind's governmental design, essential for harmonious human progress. It is only natural that the brotherhood of man can be self-governed, on each plane of action attained, in conscious obe- <sup>25</sup> dience to the one parent Mind. Effectual gov-

ernment is always through the utilization of mental and moral power. Human law is moral only if unobstructive of progressive development and in coincidence with the highest right; apart from such coincidence, it becomes an immoral and deadly temporal force.

All unfoldments from a miscalled material basis are confined within the limits ascribed to matter. They imitate the unchanging order in the design of Life, even while embodying opposite symbols of decay and death. The same order is manifestly symbolized in the life of every flower from seed to bloom. But it completes the cycle of unfoldment, only to repeat the order in the opposite manifestations of decay: as with the flower, so with the human body as long as believed to originate in so-called matter, when actually it is mental in nature and origin. Each new ideal of Truth unfolds and impresses its beauteous outlines on human consciousness in a like systematic order. What is a belief in mortality that it should be permitted to oppose the universal design of Life in its central ever higher unfoldment and collective embodiment? To fill one's own niche consistently is to develop greater preparedness to perceive the unfolding ideal. No one can

forever shirk his duty towards the collective hu- 1  
man family. The requirements of Science in suc-  
cessive periods of advancing thought must be  
individually fulfilled to enable man to realize  
immortality. If the right step is not taken here 5  
and now in unity with those who love good, it  
may well have to be taken hereafter alone and  
in suffering.

In each advancing step taken in obedience to  
what we already know to be true, we prove by 10  
the individual lesser demonstration that the de-  
sign of immortal being is wholly practical, under-  
standable, and ever operative. As mental mists  
are dispelled, the symbols of Life instead of being  
mistaken for realities, can be interpreted rightly 15  
and their lesson learned. The reality of this  
planet, the compound spiritual idea, will assur-  
edly appear as the long-promised "new earth"  
in all its mental tangibility of substance, natural  
beauty, and grandeur. It is inevitable that on 20  
each higher moral basis the earthly scene of hu-  
man life must change, as the shadows of error's  
forming melt in Truth's irresistible sunlight.

In every department of human activity, out-  
grown routines, ideas, and methods are loosen- 25  
ing their hold. This is especially noticeable in

1 the fields of politics, physical science, religion,  
and medicine. Perfect Love is most conspicuously  
reflected where the collective interests of man  
are focused in the highest right discerned. As  
5 the universal design becomes more widely known  
and adopted, scientific co-operation will cause  
human limitations to dissolve. Moral and spir-  
itual at-one-ment alone fulfils the two great com-  
mandments, and individualizes Mind's infinite  
10 creative power to unfold, protect, and uplift the  
true ideal.

The conscious unfoldment of immortality de-  
mands application of the essential rules of exist-  
ence. In reality, each succeeding period of prog-  
15 ress includes, confirms, and applies all the true  
knowledge previously discerned. Life demands  
an intelligent awakeness to, and love of, the posi-  
tive Truth made evident.

The phenomena of reality revealed in the un-  
20 changing order of spiritual evolution correspond  
in beauty, goodness, and purity to the more  
exalted conception of Life. In the collective  
expression of the higher ideal, the receptive  
community becomes a mental lens by means of  
25 which the idea is magnified for the benefit of the  
still greater number. The smallest demonstration

of mental formation points to the true method to <sup>1</sup> be utilized in the reflective multiplication of good, on the largest scale.

The dividing line between unfolding good and visible evil is the natural effect of the activity <sup>5</sup> inspired by the true idea, newly perceived and struggling for outward expression. The first individual utterance of a spiritual discovery affecting the life of humanity foretells a coming collective moral test of preparedness for the new <sup>10</sup> advance. Willingness to give up all that obstructs progress leads naturally to a closer unity of interests among those who are supporting Life's new development. "In time of harvest," unworthy motives that may have been long <sup>15</sup> hidden are brought into evidence; and attempts to hamper the new unfoldment expose their degenerate nature. Good intentions that ripen into good deeds are all found to be on the side of progress and are then conserved and given <sup>20</sup> greater opportunities for further development.

The Science of Life, demonstrated, unfolds Mind as the source of infinite spiritual energy. This energy, utilized, lifts human consciousness above the clouds that settle in darkness on the <sup>25</sup> fields of blind human endeavours. A community

1 of mankind founded on a scientific basis of unity  
is always advancing on the pathway of higher  
discovery. With each new fact perceived and  
accepted, outgrown forms dissolve and give  
5 place to the improved embodiments of Truth.  
Science demands that all higher collective de-  
velopments shall begin from the mental centre of  
a positive individual conviction and demonstra-  
tion of the right, regardless of numbers.

10 By the utilization of the mental power gath-  
ered under a covenant of scientific unity, a "new  
heaven and a new earth" comes within range of a  
conscious practical realization. Obedience to a  
sound moral code maintains the essential har-  
15 monious co-operation between the positive cen-  
tral nucleus of a fundamental discovery and  
those ready to accept it.

Who is not ready for a general awakening and  
redemption of the body from all suffering through  
20 laying aside "the former" things that should  
long ago have "passed away"? This painless  
"passing onward" in Science, comes in a present  
recognition of the infinite truths of being and  
their practical realization. More glorious phe-  
25 nomena of existence ever await man's recogni-  
tion. The cumulative mental and moral forces



operating for the release of humanity from 1  
man-made shackles are irresistibly impelling an  
advancing demonstration of the eternal order in  
Mind's universal design. The vast complex,  
compound idea of man and his natural environ- 5  
ment, the universe, develops normally from  
the positive central nucleus of the higher spiritual  
conception.

Periodic readjustment of human interests, and  
the amendment and adoption of better rules to 10  
maintain uniformity of action, take place  
naturally and painlessly in a community co-  
operating in accordance with Life's design.  
Moral and civil reforms are essential parts of the  
process of conscious evolution. Experience, 15  
however, proves that Science, in its genuine  
demonstrations, requires nothing to be humanly  
relinquished except that for which full compen-  
sation is found in the greater happiness reaped  
in good found close at hand. Obedience to laws 20  
when perceived to govern life and happiness  
becomes as spontaneous as health.

Every so-called material standpoint is doomed  
to disappear in spiritual evolution. All sectarian  
views of life, lacking a demonstrable scientific 25  
basis, will finally be relinquished with gladness

1 for the universal basis and ideal. The remnant no longer disapproved will be acknowledged as the positive mental nucleus from which must always unfold the new ideal, the natural home centre of  
5 true human consciousness. Such logical development must inevitably ultimate in eliminating death.

The apocalyptic allusions to the woes to be experienced by "them that dwell on the earth,"  
10 refer to the sufferings that must inevitably be experienced by those who cling to erroneous beliefs, when those beliefs are reduced to a *minority*. Individuals then found attempting to remain within an old "shell" of so-called mate-  
15 riality, after its crumbling shelter has been forsaken by a wisely emerging *majority*, will have to learn their mistakes through suffering until the error is recognized as such, and its effects dissolved in the process of reformation. In  
20 scientific organization, the dissolution of a unity in error is morally and spiritually enforced whenever necessary to make way for the facts most essential, embodied on however small a scale.

The universal design applied in life-practice  
25 impels periodic discoveries of universal laws of the one Mind; the application of these laws

is essential for human self-preservation and <sup>1</sup>  
to unfold the higher phenomena of existence.  
Periodic conscious higher development can alone  
solve the manifold and increasing problems pre-  
sented by civilization. A typical instance now <sup>5</sup>  
engaging public attention is that of unemploy-  
ment and mental and moral degeneration. The  
solution of this particular problem, as of many  
others, involves also the correct balancing of the  
mutual interest of the institutions of Church and <sup>10</sup>  
State.

Unemployment cannot in the final contingency  
be controlled politically, and must increase rather  
than diminish, unless the universal design, which  
balances mental and moral forces and unfolds <sup>15</sup>  
new life-interests, is brought to bear on it. One  
of the contributing factors in producing un-  
employment is the age limit adopted in educa-  
tional, governmental, and industrial fields. An  
arbitrarily fixed limit to a man's capacity for use- <sup>20</sup>  
fulness is, to begin with, a demoralizing, degen-  
erative agency. It misdirects his recuperative  
mental energy, and actually produces, through  
fear, the premature incapacity that has been  
mentally outlined. And yet, improvement of <sup>25</sup>  
health and longevity would but complicate the

1 problem of unemployment with an increase of  
poverty *unless* new facts and their correlated ac-  
tivities should be forthcoming in periodic unfold-  
ments.

5 Paradoxically, although the abolishment of  
age limits reversing their degenerative effects  
would leave a man free to develop better health  
and increase his working capacity, he would only  
add to the army of unemployed. Viewed from the  
10 so-called material side of the question it may be  
objected that to prolong life is an error of the  
first rank; that an increasing longevity can only  
be at the expense of others; and that there should  
even be a limit, as has been suggested, to which  
15 human life be permitted, else the earth would  
overflow with a teeming humanity doomed to  
starvation or cannibalism. One of the world's  
greatest industrial leaders is credited with saying,  
"Only a beginning has really been made in mak-  
20 ing electricity do the work of the world. . . . Power  
can revolutionize the lives of the people of this  
country. It can lift the burdens from the backs  
of the workers. It can abolish most of the tasks  
of the housewife. It has hardly made a begin-  
25 ning on the farm — where its possibilities are  
perhaps the greatest of all." But to obtain the

maximum results in the application of this power 1  
he emphasized the vital link that connects the  
individual and collective interests — perhaps not  
realizing the unchanging order in the universal  
design underlying his words — when saying, “A 5  
Power Trust would have to have at its head one  
man . . . you cannot have two or more heads  
running the same enterprise. Always there must  
be some one man whose authority is final.”

A new invention may revolutionize an indus- 10  
try, machinery replace manual labor; but though  
the new development releases man from toil, it  
at the same time adds to unemployment. Ma-  
chinery leaves man, collectively, out of work  
under the abject sway of his own mechanical 15  
creations, *unless* linked up with the mental  
power-system that can control action and direct  
thoughts rightly. Otherwise, however great the  
co-operative development, however effective the  
application of the captive element—for instance, 20  
electricity — in providing new occupations, it  
must culminate in national disaster through  
being overtaken by the lightning speed of de-  
generate elements of uncontrolled evil beliefs,  
and turned into agencies for the inhuman, 25  
colossal wreckage of civilization. A hasty word,

1 an international misunderstanding, war declared  
 in an hour, and the fruit of years of effort to es-  
 tablish an industry for the liberation of humanity  
 may be commandeered for purposes of slaughter.  
 5 The central power-system derived from the one  
 Mind, in scientific self-government reduced to  
 practice, is the only balancing, controlling, co-  
 ordinating agency of human endeavour. Main-  
 taining its central poise, but never stationary;  
 10 ever evolving to a higher mental outlook, while  
 making good each new standpoint for the widen-  
 ing circle of humanity; the highest right always  
 in the one scale, and the fourfold human interests  
 — physical, moral, civil, and religious — in the  
 15 other, the balance of power is ever adjusted to  
 Life's highest demands.

The greatest inventive development and the  
 mightiest industrial enterprise point symbolically  
 to a far greater truth: the need for a higher de-  
 20 velopment of man himself, for a higher species  
 with enlarged capacities superior to the me-  
 chanical contrivances that ultimate in atrophy-  
 ing bodily abilities and so-called natural gifts.  
 The balance of interests is evidently lacking all  
 25 down the scale of animate life beginning with  
 man. The effect of this lack in successive civiliza-

tions has caused them to become self-destructive. 1  
Unaccompanied by discovery and application of  
higher laws of existence every step has led only  
to accretion and greater conflicts.

In a recent magazine article, Professor Boyle, 5  
of Cornell University, declares that this is not the  
age of man but of insects, and after asking the  
question whether man or insect will inherit the  
earth, presents some startling facts. He says  
that a single mother-aphid who lays her eggs the 10  
first of April becomes the progenitor of twelve  
generations by the middle of August. She pro-  
duces forty-one young in one generation. "There-  
fore," he says, "by the middle of August, if all  
the mother-aphid descendants should live, there 15  
would be alive at one time some five hundred  
and sixty-four quadrillion aphids! . . . A minute  
calculation of the weight of these aphids by Pro-  
fessor Glenn Herrick shows that they would  
weigh eight hundred and twenty-two million 20  
tons — that is, almost exactly eight times the  
weight of all the human inhabitants of this  
globe."

Without their natural enemies he says "the  
balance is disturbed, the disturbance being wholly 25  
in favor of the insect. An insect in his home land

1 is often so harmless and obscure that his presence  
is not even noted. This is because his natural  
enemies keep him in his place. But transplant  
this little bug to America, give him plenty of rich  
5 food and no enemies, and he will show what the  
biological laws of reproduction mean, and what  
the mathematical formula of geometric pro-  
gression looks like when put into practice." Of  
an insect that found its way into America in some  
10 imported corn, it is said that a truce will have  
to be signed and tribute paid annually to it in  
the form of a few hundred million bushels of corn.  
This particular pest has never been more than  
checked in any country where found. The ento-  
15 mologists find that the only way by which to cope  
with foreign insects is by importing their enemy  
parasites, if they can be discovered.

Civilized man is today threatened with exter-  
mination on one side by a strange inhuman mis-  
20 use of his own mechanisms and chemical com-  
binations, on the other by the multiplication of  
the lower forms of life out of all proportion to  
his power of control. Moreover, as we investigate  
the intelligence, or if you prefer to call it the  
25 instincts, manifested by the lower forms of  
animate life, it is altogether possible that unless



man shall himself develop a higher power of control, and establish a balance of human interests, he must assuredly fail to maintain either his claim to mental and moral superiority or even to demonstrate his own self-preservation. Professor Boyle says, "If it is a question of the survival of the fittest, then the argument is all in favor of the bug."

A definitely higher method of practical unity is needed in which mutual interests are balanced in periodic new and higher unfoldments of Life linking collective endeavours to the development of the highest ideal. Unless this is done, its opposite, a world degeneracy produced by spiritual poverty, must set in at the peak of prosperity, leading to a contingency in which conflicting interests end in a catastrophic self-destruction in place of harmonious transformation.

As we analyze the cruelty of physical warfare and of the somewhat less personal, but perhaps even more deliberate cruelty of financial and other systems, by which one man enriches himself at the expense of his neighbour through false representation of values, another problem becomes evident. Unless the higher laws of Mind are apprehended, and consciously obeyed in rightly

1 directed co-operative mental and moral endeavours, the human race would fall lower in its stages of degeneracy than any known species in the animal or insect worlds.

5 The immitigable mandate of Mind is progress, on the upward mental, moral, and individual pathway of evolution; disobedience to this mandate has produced the discords of earth. Science demands visible manifestations of ever higher  
10 and grander phenomena. The recognition and general adoption of the universal design of conscious evolution is today, assuredly, the highest demand upon man of life itself. Each new and fundamental idea as systematically discerned  
15 unfolds new and brighter possibilities with their attendant new ideals and constructive activities. As the design is applied in human civilization, the real phenomena of Mind will evolve naturally first through advancing minorities, always  
20 the offspring of a common ideal; correspondingly higher occupations will appear in their order as needed to replace the barbarous preparations for war and abridgments of the individual rights and privileges of others.

25 One may well wonder, but without any undue disturbance, what will be the interesting future

developments of the lower "tribes" of animate life? By what higher methods will they repeat the advanced ideals of colonization in their attainment of broader fields of experience, as mentally caught up in the universal development of a progressively evolving humanity.

When the maximum utility of a collective embodiment of a fundamental fact of existence has been reached in a co-operative endeavour, the six stages of the sevenfold system completed, there must always come the pause demanded by Science in the conscious evolution of life. Any attempt to continue organic activities beyond that point can only result in a crystallized routine, verbal repetitions of a dead letter, ultimately in adamantine formations, void, cold, and inanimate. But with the prosperity at its seeming height, abundance everywhere, the question is, *Who will pause?* No one, but the discoverer of a new ideal. The new covenant formed on the positive standpoint can alone construct the bridge by which the mass may pass over, alive, into the new period. The advanced idea, dawning on individual consciousness in advance of the satisfied crowd, opens up new and higher possibilities essential for the collective progress. Its fostering

1 and development call for the most consecrated  
work. In conscious evolution progress is assured  
by connected developments instead of being hin-  
dered, and the logical relation between ideas lost,  
5 through decease.

The discoverer of a new fact, and none other,  
will know how to lead the way in working out  
the stages of its essential embodiment. And it is  
on the successful working out of these stages that  
10 depends the collective advancement with its  
new standard of education. In the early onward  
development, old bonds that would obstruct  
progress dissolve painlessly; human interests are  
adjusted to the new demand of Life, Truth, and  
15 Love, and when winning a wide enough circle of  
response, proceed with the collective world  
application. The old Scriptural injunction, "Six  
days shalt thou labour . . . but the seventh day  
is the sabbath" assumes a new meaning.

## CHAPTER V

### MENTAL FORMATION

**T**HAT a conviction held in mind is formative, is a well-known fact; few, however, have recognized how this mental element in varying degrees of intensification affects every detail of human experience. Mental formation is by no means a function of the individual thinker only; its collective effects are produced through the mental relation that exists between the individual and the community. A single false conviction held by a majority imprisons within its limitations all who accept it without mental and moral protest. Just as surely does a true conviction produce its outward harmonious effects in the experience of all who unite in it.

Infinite Mind unfolds the fundamental facts of Life in a divinely harmonious order; woe comes only through either wilful or ignorant interference therewith. If the ultimate effects that must result from disobedience to an unalterable rule of Science were thrust upon the collective public mind before the remedy were made avail-

1 able, the fear of penalty aroused might even  
precipitate a catastrophe. But Love, the ever-  
operative creative Principle, impels the early  
recognition of the higher demand by the smallest  
5 minority best prepared to obey it; and with the  
discovery comes recognition of the practical  
method of escape from the outgrown routine by  
mental, and moral co-operation. United right  
thinking creates a cumulative regenerative in-  
10 fluence radiating throughout its field of mental  
activity.

Through a belief accepted by the majority of  
mankind in the theory that outward forms pro-  
ceed from what is called a material basis, the  
15 human mind has unconsciously embodied the  
limited misconceptions of so-called material  
phenomena which end, in accordance with the  
general belief, in disintegration. Thus has been  
reversed the otherwise constructive effects of the  
20 original thinking capacity of the human race, in-  
herited from Mind, its source.

The logical opposite of this error must be that  
the human mind instructed in the Science of men-  
tal formation can, through deliberate conscious  
25 intention, unfold and develop higher phenomena.  
It is generally agreed that right action must follow

right thought in order to improve conditions. It is <sup>1</sup>  
an inspiration to right endeavour to realize that  
the scenes of human discord can be thus changed  
to harmony; but this can be done only when the  
actors admit the possibility of a transformatory <sup>5</sup>  
process. Such an admission by a majority must  
have simultaneous collective results since the  
assent of a majority to a common ideal consti-  
tutes a governing power. In view of this fact it  
follows that by systematic mental and moral <sup>10</sup>  
co-operation humanity may achieve a higher  
development of life through intelligent utiliza-  
tion of the latent mental energy available.

The attempt to build intelligent existence upon  
a mystical, material basis has led only to a babel <sup>15</sup>  
of misconceptions. Evolution is not a material but  
a mental and demonstrable process, controllable  
by moral and spiritual forces. When the blind  
belief in material creativeness held by the major-  
ity of mankind has given place to the understand- <sup>20</sup>  
ing and intelligent exercise of man's God-derived  
capacity of mental formation, all discordant bod-  
ily conditions must disappear, and the harmo-  
nious original phenomena, as naturally, appear.

In conscious accordance with Life's universal <sup>25</sup>  
design, living development is not subject to fate

1 or accident; it comes normally as the reward of  
right endeavour. The mental element is always  
at work expressing in man and universe the  
infinite ideas emanating from the one Mind,  
5 God. The beneficent effects produced by the  
mutual relation of the individual to the com-  
munity are everywhere apparent.

Successive individual discoveries of essential  
truths are the conscious life-links required by the  
10 Science of immortality to connect the collective  
understanding and welfare to the unfolding facts  
of being. Just as the early dawn precedes the  
glory of a sunrise, so does the individual percep-  
tion of the smallest minority ever precede the  
15 collective enlightenment that comes on the ac-  
ceptance of the truth by the greater number.  
This order is as certain as the succession of day  
and night in planetary rotation. With discovery  
begins the creative mental outline. In order to  
20 change a collective false concept we must attract  
a wider circle of receptive faith in the new truth  
discerned, and so make possible the general de-  
velopment of the higher ideal.

When the mental origin of man and universe is  
25 generally understood, earth's graphic shadows  
will give place to the realities. Man is not a mere



machine; he is an intelligent individual con- 1  
sciousness evolving from, and expressing, the one  
Mind. There can be no separation between per-  
fect Mind and the harmonious manifestation of  
its original ideas. If false beliefs picturing error 5  
in any form are allowed to go unreversed, and  
permitted to hold a place in one's consciousness,  
they may not only take form in discordant condi-  
tions, but may spread, through mental contagion.

Nothing binds individual human conscious- 10  
ness more securely to permanent good than an  
active association in a collective purpose to bring  
to the greater circle of universal humanity true  
knowledge of the things that are essential to  
life, and the promised consequent, peace and joy 15  
on earth. Such an association, scientific and  
religious, with rules of moral obligation formed  
to coincide with the higher laws of Mind, will  
repeat the eternal order of contemporary indi-  
vidual and collective development. Scientific 20  
rules, obeyed, generate a moral force sufficiently  
strong to support an advancing minority, and to  
cause a majority, if found in opposition to the  
higher demand of life, ultimately to forsake  
the old standpoint and advance to the higher 25  
level won first by the few.

- 1 Intelligent co-operation so quickens human progress as to admit of linking the individual higher concept to a collective, contemporary receptivity in the natural order of precedence.
- 5 Each individual embraced in a common unity of good is protected by the greater mental power engendered through scientific association. It will soon be generally recognized that universal laws of mental cause and effect
- 10 which operate collectively in the formation and transformation of an organization are also applicable for the transformation of the human mind and body.

The false concept of human life as originating  
15 in matter causes man to lose mental control of his body and environment. A common false conviction, if unresisted, makes itself felt in the detail of individual human life between the opposite extremes of so-called physical birth and  
20 death. From first to last the product thus embodied even at its best is but a shadow-symbol. The perfect form needed to express the true ideals must be moulded, not by material, but by moral and spiritual law.

- 25 The mental element of a common consent to the right unfolds from the universal basis of the

one Mind, God, and is the all-powerful vicegerent <sup>1</sup>  
controlling the visible phenomena embodied on  
its own plane of consciousness. Not understand-  
ing the multiplication of mental power, many  
assent to popular beliefs where for their own <sup>5</sup>  
safety they should reject them. Mental apathy  
will be a thing of the past when it is seen to be  
a preliminary stage in the embodiment of mor-  
tality. The one universal, indivisible Mind that  
is God, the great First Cause, is reflected in a <sup>10</sup>  
degree in every individual exercising his conscious  
capacity to think and act rightly. In how much  
greater degree, then, must Mind be reflected in  
a collective agreement in the right thought and  
action!

15

All so-called physical phenomena arise from  
a false concept of substance as material, and  
subject to disintegration. Experiments have  
proceeded in the field of so-called physics for the  
release of phenomenal forces without the neces- <sup>20</sup>  
sary provision for the moral control of degenerate  
human beliefs. In consequence many creations  
designed for beneficent purposes have been mis-  
applied and used for inhuman purposes of  
destruction.

25

An exact Science of Life can bear no relation

1 to self-destructive opposing forces. For countless generations envy, ignorance, and prejudice have forged the illusionary links which appear to unite as in an impossible union two seemingly  
5 rival powers, life and death. Science can include in its unchanging eternal order no rules productive of opposite effects; neither can Science operate to produce any symbol of error. All disorder and death must be the effects of ignorance, or,  
10 of wilful disobedience. The true theory of mental construction and reconstruction, demonstrated even on a small scale, furnishes irrefutable proofs that every form of evil, when pressed to its final contingency, is self-destroyed. True human wis-  
15 dom precipitates sin's self-destruction by exposing the incipient evil in the body politic, thus preventing its fatal effects on the bodies of individual members.

The Science of Mind in its method of mental  
20 formation adapts its embodiments to their surroundings. To improve ourselves and our environment, a conscious obedience to the demands of Science is imperative. Such improvement becomes quickly apparent when evolved under  
25 covenant relations; this was illustrated in a marked degree centuries ago by the covenants of

Israel. The process begins with mental and moral 1  
adaptation to the higher unfoldment and ultimate  
in outward transformation. It is a necessary  
condition of immortality that all human  
problems shall be finally solved without a bodily 5  
death process, and this can be done only in accord  
with improving rules of harmonious living progress.  
A basic rule of an exact Science can never be  
changed, but even the best of human laws must  
require frequent revision. 10

Few recognize the individual responsibility incurred  
in misleading human thought. Politicians have not  
yet realized the tremendous mental forces set in motion  
by civil statutes. The cumulative moral and physical  
effects of State laws 15 upon the health and longevity  
of mankind are just beginning to be discerned. To place  
on the national statute books a single rule mentally  
influencing the common consent of the people contrary  
to progressive self-development is equiv- 20  
alent to turning on a current of mortality which,  
until the error is discerned, the protest made,  
and the rule amended or annulled, must flow  
throughout the whole unprotesting circle. The  
enactments of civil laws illustrate, on the broad- 25  
est scale, the operation of mental formation,

1 hence the necessity for their readjustment to  
coincide with, instead of being in opposition  
to, the higher spiritual rules of Life as they  
unfold to man. Human disobedience to the  
5 eternal demands of the one perfect self-creative  
Principle can only be temporal, to end on the  
inevitable completion of the cycle, in collec-  
tive human disaster, or in a voluntary return  
to obedience.

10 The long record of so-called physical warfare  
demonstrates that a false political concept mis-  
directing the common consent of a community,  
great or small, will produce physical revolution  
and death unless reversed in time. It must be  
15 equally true that the common assent to the belief  
that all must die is a merciless autocrat enforcing  
the death sentence on suffering unprotesting man-  
kind. Conscious evolution proves at every step  
that Mind's original and perfect ideas do not  
20 clash, but harmonize with each other.

The design of Mind embodied in organiza-  
tion exercises a continual urge upon man for the  
progressive expression of infinite Life, Truth,  
and Love, through the advancing individual  
25 understanding of his ever-operative divine Prin-  
ciple. This gracious design has been humanly

inverted by the self-destructive hypothesis of a material basis of existence. The false concept of human life as material has produced imitative shadow-forms outlining the order of unfoldment, but not embodying the moral and spiritual substance of good. These forms maintain an illusion of reality until recognized as unreal and replaced by the true manifestation.

The familiar words of the New Testament, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence . . . and it shall remove," are based upon the Science of Mind, the laws of Life in their operations and outward effects. The truth contained in them is just as scientific and demonstrable today as it was when taught and exemplified nineteen centuries ago in Galilee. Where shall we look for the practical proof of an intelligent application of the greater mental power of which faith is but the *first* degree, to accomplish the greater works declared possible by Christ Jesus?

"According to your faith be it unto you." From the healing of one man by the exercise of faith in an unseen higher power can be logically deduced the healing of the whole of mankind. The only possible conclusion from the Scriptural

1 premise is that according to the *world's* faith must  
it be *unto the world*. To a praying mother, Jesus  
said, "O woman, great is thy faith: be it unto  
thee even as thou wilt," and her daughter was  
5 made whole from that hour. Likewise, the cen-  
turian's servant was healed through the faith of  
his master that the word spoken was sufficient to  
produce the desired result. In these instances  
the prayer that heals was shown to operate ac-  
10 cording to a system. From the works that had  
been already accomplished the suppliant felt the  
inward conviction that through the same con-  
scious medium of truth the healing could be  
effected. The detection of a hidden sin and its  
15 destruction by truth demonstrated, replacing dis-  
order with order, illustrates the scientific method  
for the uncovering and destruction of all sin.

From the evidence that individual faith in  
the unseen but ever-present Truth is sufficient  
20 to heal one man, it must follow that, a universal  
faith linked with understanding and focused in  
the specific truth must be able to transform hu-  
manity. Such a transformation is a present prac-  
tical possibility and may be confidently expected  
25 if we think and act in accordance with the higher  
laws of the one Mind.



Confronted by the increasing world problems <sup>1</sup> awaiting solution, surely it is time for thinkers to adopt the scientific method of co-operation, by which this healing faith can be systematically awakened, its beneficent power applied, <sup>5</sup> and faith in evil changed to faith in good only. The belief of the majority of mankind in an inevitable death must be systematically replaced with a demonstrable understanding of the ever-operative laws of Life. To demonstrate the collective <sup>10</sup> prayer that wins its answer we must focus collective faith, conviction, and understanding. A union of interests makes for steadfastness in the face of whatever would obstruct progressive developments. The sheep of the East follow the <sup>15</sup> voice and the tapping staff of the shepherd as he leads the way; the shepherd of the West with his dog drives the unwilling flock. These symbols portray a scientific voluntary acceptance of the truth that is essential to sustain life, in contrast <sup>20</sup> to the hesitant, confused opposition of ignorance blind to its own interests. But just as research and higher demonstrations in the world of symbols link east and west in united response, so assuredly is the response of the world awaiting the <sup>25</sup> higher demonstrations of the law and order that

1 belong to the Science of Mind unfolding the facts  
of reality.

When Jesus compared the highest human  
concept of moral and spiritual government on  
5 earth as beginning from one man's faith, his  
disciples, recognizing the Science of spiritual law  
involved and their own insufficiency, appealed  
to him saying "Increase our faith," evidencing  
their desire to learn how such increase was  
10 possible.

To escape the fatal effects of the faith of a  
majority of mankind in sin's inevitability we must  
look for the outward practical evidence of a  
positive mental centre of unfolding truth estab-  
15 lished on a higher moral basis, and hold fast to  
it when found. Wherever is seen the living  
demonstration of Truth in word and deed, collec-  
tive faith and hope in the right will be at-  
tracted, and collective opposition repulsed. The  
20 understanding of this is indicated in the promise  
made to Israel as a reward of obedience, that  
"health shall spring forth speedily." Since from  
Mind springs all life, the spontaneity of health  
must be inevitable when life is lived according to  
25 the laws of Mind.

How is it that the human race has not ad-

vanced more quickly beyond the experimental 1  
stage of mental healing to the wider application  
of the power of mental and moral unity for the  
achievement of all good? A collective conviction  
of the power of the one Mind to heal through the 5  
human reflection of Truth and Love increases  
beyond measure the sense of man's nearness to  
God. Jesus of Nazareth demonstrated in a  
greater degree than any other the simple rule  
that the individual good received is commen- 10  
surate with the faith that the thing desired  
is attainable. It should surely have been recog-  
nized long ago that the same rule must apply  
collectively on the largest possible scale; that  
the faith of an individual community in the om- 15  
nipotence of the unseen power of Mind the one  
Creator must likewise be proportionately effec-  
tual. The most potent prayer on earth must be a  
collective fervent faith in, and positive conviction  
of, the power of ever-present Truth to unfold, 20  
from the infinite source, all that is essential to  
harmonious existence. From the visible effects  
of faith can be logically deduced the vital rela-  
tion that exists between a minority conscious of  
man's unity with the one Creator, universal 25  
Mind, and a majority unconscious of the fact.

- 1 Nothing can save a mistaken majority from degeneracy except the demonstration of new precedents by a minority illustrating the higher laws of progress.
- 5 The human mind beset with beliefs in limitations and unaware of mental cause and effect, may ignorantly misapply this element of faith and produce destructive collective effects through inculcating confidence in specific error. Faith in
- 10 a supposed power in evil will still literally fulfil the unchanging order, "According to your faith be it unto you."

Here it cannot be emphasized too strongly that individual faith is but the earliest stage in the

- 15 advance to an understanding of the laws of God, Mind. Its new individual mental beginning must never be relinquished, but followed up to the heights of collective mental omnipotence of the right on earth. The Scriptural figure of the
- 20 small seed of a living faith and its power of systematic increase indicates the vast possibilities awaiting demonstration of the rules of Science that govern faith and its fulfilment.

If, on the other hand, the experience of death

- 25 is actually according to the measure of human faith in it, the remedy is clear. The majority of

mankind must be caused to change its mistaken 1  
conviction and, through learning the laws of life  
cease to expect death. This points to the wisdom  
of learning the true method of prayer. A minor-  
ity united in the positive conviction that evil is 5  
not according to a law of Mind may safeguard  
itself from outside erroneous beliefs, and so avert  
the otherwise dangerous effects of an individual  
faith becoming linked with a general belief in evil.  
The faith of a minority added to its increasing 10  
understanding is the first essential to lead man-  
kind in the line of a conscious evolution of health  
and life. A minority, however high the quality of  
its faith, would have little likelihood of abolish-  
ing disease and death unless Principle afforded a 15  
way by which it can itself escape from the dead-  
ening influence of the faith of a majority in  
these beliefs as necessary or inevitable.

Human faith may be conscious or subcon-  
scious; always a mental quality, both aspects of 20  
the human mind, individual and collective, must  
be taken into account if we would utilize its full  
power for the overcoming of evil. Each man of  
the crowd around Jesus certainly possessed the  
same mental capacity of faith as the man who was 25  
healed, and to whom Jesus said, "Receive thy

1 sight; thy faith hath saved thee." But the blind man's consciousness was awakened to an expectancy so keen that it outweighed the subconscious belief that had bound him. His receptive  
5 sense responded to the positive mental influence of the affirmation of man's inherent capacity declared by the understanding of the master metaphysician in the words "Receive thy sight."

By the same law governing the attraction be-  
10 tween positive and receptive thoughts, the conscious understanding of a collective minority can awaken the mental response of sufficient faith to control and dissolve collective discord. But this victory of a minority, individual or collective, in  
15 the healing of discord, while independent of any appeal to so-called physical force, is possible only when coupled with right actions. In the relations and order of the universal design of Mind, thought, word, and deed are connected in har-  
20 monious manifestation.

Even a majority will follow the lead of a minority when that lead is recognized as affording the only way of escape from collective disaster. One man would have but little success in  
25 winning the response of an army unless his essential relation to it were clearly defined and ac-

knowledge. For instance, suppose a company of 1 soldiers to be asleep with a single sentinel awake on guard. Helpless lie the many, unconscious of certain vital changes going on in the immediate environment. Suddenly the enemy is seen by 5 the sentinel to be approaching. In such a crisis, a minority of one holds in his hand the life of the many committed to his charge. Fulfilling his function he will awaken the whole community and win response in time to meet the attack, 10 and a victory may easily be won. But should the sentinel sleep at his post, one and all must share in the common disaster. Thus do human methods unconsciously symbolize the eternal scientific relation of the one to the many, manifested 15 in the exercise of an awakened individual understanding and collective faith in the right. But to disregard the law of the one Mind that governs this vital relation of the one to the many, and demands individual awakens, the beneficial 20 effects of faith may become fatally reversed through a mistaken faith in error. The sentinel in whom is reposed the collective faith, failing in his duty, while asleep, the ensuing disaster may be ignorantly ascribed to fate, or to some law 25 of evil.

- 1 Dormant in the mass of mankind during the  
night of an illusive materialism, the vast poten-  
tial energy of faith has remained to be awakened  
in the universal dawn of a higher understand-  
5 ing. This mental element must be utilized in its  
full might for the shortening of the self-destruc-  
tive process of evil, without which quickening no  
flesh could be saved. The faith of a majority of  
mankind, when sufficiently awakened to per-  
10 ceive the higher spiritual laws of life, is adequate  
to conquer and destroy the hell of needless  
suffering caused by false inhuman laws of limita-  
tion, which a majority, asleep to their effects,  
would make permanent. Understanding evi-  
15 denced in practical action constitutes the posi-  
tive quality of human consciousness that can  
redeem a multitude, when in its extremity re-  
duced to the receptive negative attitude that  
cries, Save or we perish.
- 20 A little open-minded study of the practical re-  
sults of faith, as expressed in measurable degrees  
by a minority and majority in scientific meta-  
physics, throws new light on the problem of the  
healing of all disease, and the transformation  
25 of human existence. The basic fact has to be  
clearly established that the collective healing of



a majority can come only through its changed 1  
 mental attitude and response to the advancing  
 steps of a minority. This is as certain as that  
 the blind man would not have been healed unless  
 he had responded to the hope inspired by the re- 5  
 ported evidence of spiritual power, and had  
 grasped the opportunity presented in the new  
 method of healing practised by Christ Jesus.

Human statutes should be so framed as to en-  
 able a minority to give out a new truth however 10  
 strange it may at first appear. How could it be  
 other than strange, at first, if really a new thing  
 on earth? Infinite Mind, the living Principle of  
 man, demands not only living discovery, but  
 also demonstration of the higher ideals of Life. 15  
 Without continuing discovery the boundless pos-  
 sibilities of good awaiting humanity cannot be  
 realized.

The great need of the world is to link the  
 understanding of the minority to the faith and 20  
 hope of a majority in the specific right. This  
 attitude is what the Bible calls waiting "for  
 the hope of righteousness by faith." Arguing  
 against the sin of obstructing an advancing mi-  
 nority, some people rush to an opposite extreme, 25  
 declaring that the numerical minority is always

1 right and the majority wrong. It should be re-  
membered that even as collective good always  
begins from an individual attainment, so does  
collective evil begin its temporal reign with a  
5 single mistake or wilful lie, always a suppositional  
opposite of a true fact. A minority, however  
great its discovery of spiritual law, cannot force  
acceptance of the truth upon a majority in op-  
position to its commonly received standard of  
10 right; that standard must first be shown op-  
posed to the demand of life.

Since every advance in civilization begins from  
a thought, rules must be evolved and methods  
adopted by which to aid the general discrim-  
15 ination between intrinsic good and an oppo-  
site unfounded belief in evil. The system of  
human government that can distinguish between  
a normal right and a wrong; support the right,  
and expose the wrong, in time to prevent its col-  
20 lective fatal results, is alone scientific and really  
effectual. This achievement is the prerogative  
of the highest recognition of the laws of Science  
as laws of God, the one Mind. The system of law  
that can urge error to its climax in time for its  
25 illusory basis to become evident, must always  
find its highest expression in the evolving scien-

tific Church. The evolutionary development of <sup>1</sup> this institution and its vital relation to all mankind will be found in the chapter *Church and State*.

Humanity has been blind to the collective <sup>5</sup> moral and so-called physical evil effects of a single positive wrong, whether perpetrated maliciously, or through ignorance of the workings of mental formation. Civil laws, framed by those unaware of the formative effects and limitations <sup>10</sup> of the human mind, may make targets of men, leaving them open at all points to an unrecognized attack. The conscientious protest in accord with the higher demand of Principle is essential to bring about a reversal of such laws; otherwise <sup>15</sup> man becomes a helpless victim.

Until it is understood that the cumulative mental and moral might resident in a common ideal tends to produce its outward embodiment, it is difficult for a Bible reader to appreciate the <sup>20</sup> Science of mental cause and effect, so wonderfully illustrated in its pages. A notable instance of this is found in the tragic circumstances that overtook Israel through the common consent of a majority to a retrograde official act, which <sup>25</sup> caused the standard of the people's ideal,

1 evolved through many generations, to drop suddenly to the level of gross materiality.

King David had fallen a victim to the common belief in senile decay. He whom the nation had  
5 trusted for forty years, since his appointment by the highest religious authority, suddenly became their tempter. An official decree was issued that the people should be numbered, in order to estimate their fighting strength. Against the earnest  
10 advice of the smallest minority, represented by the chief military commander, who evidently understood something of the law operating in mental effect, the king's will prevailed. For nine months during the taking of the census, the mentality of every city was permeated with the disturbing influence of distrust in the power of the  
15 unseen God, upon whom they, as a minority, had learned to rely when faced by an enemy of whatever numerical superiority. There was a relapse  
20 to the old belief in an accretion of numbers and physical force as superior to the intelligence manifested in moral and spiritual power.

The character of the whole people changed. When the next enemy appeared in the form of a  
25 contagious disease, which suddenly manifested itself, fear replaced confidence. The old faith in

God which had previously saved Israel from the 1  
plagues of Egypt was shaken and no longer  
efficacious. The common consent to rely on  
numbers instead of on Mind's directing influence,  
as received through the chief authority, had 5  
caused a violent moral reaction. The so-called  
physical effect upon the people was far greater  
than if the common faith had not fallen from  
the mental height of an educated confidence and  
safety. "It had been better for them not to have 10  
known the way of righteousness, than, after they  
have known it, to turn from the holy command-  
ment delivered unto them."

When an official wrong "in high places"  
(seats of human government) becomes linked 15  
with a common consent, and thereby urged un-  
resistingly to its final moral limit, there must  
always follow the calamitous bodily effects such  
as famine, plague, war, and death, unless the  
common consent to the error be reversed in time. 20  
Not numerical supremacy, but an early discern-  
ment of the specific truth and its general ac-  
ceptance can insure the safety of a majority.

It was not until the shock of the collective dis-  
aster that befell this ancient people that the old 25  
nobility of their king's character was reawakened.

1 David then recognized that the highest degree of error had been reached when through one man, in the highest office, disobedient to the higher law of Mind, the many are caused to sin and  
 5 suffer. Confessing his mistake, he offered a public sacrifice and resolved to erect a temple as a memorial to the worship of the one God and trust in unfolding spiritual wisdom and strength for guidance, instead of reliance upon numbers  
 10 for safety. To carry out this purpose he undertook the preliminary steps for the building of a temple, by his son Solomon, on the very spot where his repentance for the sin against spiritual law had been practically evidenced. Thus did  
 15 King David strive to focus thought on a higher national ideal of individual and collective unity in the one Mind.

The God of Israel was described as "the Lord of hosts," and also "the God of Jacob," designa-  
 20 tions indicating the governing power of Mind operating through the common consent as also through the individual discernment that first makes known the higher demand of Principle. The vital mental relation that exists in the  
 25 Science of Mind between individual authority and the responsive circle was definitely proved in the

penalty of collective disease and death that fol- 1  
lowed David's disobedience. The national catas-  
trophe that resulted from a single sin furnished  
practical evidence of the changeless scientific or-  
der in the universal design which relates the in- 5  
dividual to the community. This order is opera-  
tive today as centuries ago and forever — proving  
man collectively and individually, in differing  
degrees, to be the expression of the one Mind  
rightly called God. 10

Nothing less than the Science of omnipotence  
inspired the well-known words "Render to  
Caesar the things that are Caesar's, and to God  
the things that are God's." Their full scientific  
world meaning has yet to be established on earth 15  
by the practical demonstration of right govern-  
ment and balance of interests in Church and  
State. This rule, given by Jesus, when carried out  
in life-practice by a community, balances the  
common interests on the pivot of a single fact 20  
when newly discerned in the Science of God and  
man; and proves that fact to be equally essen-  
tial for the existence of both Church and State.  
The historic words also imply an imperative de-  
mand for the classifying of things under their 25  
right heads, whether of a civil, or of a purely

1 scientific, and therefore spiritual nature. The  
 “things that are Caesar’s” have generally been  
 understood to signify obedience to the require-  
 5 ments of the State as a just return for its protec-  
 tion of the individual rights and privileges of the  
 people — a practicable return generally fixed by  
 the laws of the land. But “the things that are  
 God’s” must include the rendering of specific  
 obedience due to each higher demand of Science  
 10 which relates to the government of God as Mind,  
 supreme over all. By bringing the statutory re-  
 quirements of human laws into the needed coin-  
 cidence with the higher laws of Science, mental  
 and moral forces can be harnessed and this multi-  
 15 plied energy utilized to impel living world prog-  
 ress.

The citizens of a State having once discerned  
 the scientific mental relation that exists between  
 human law and human life will make sure that  
 20 their civil laws are such as direct thought and  
 action aright, and quicken individual develop-  
 ment. It should be obvious that when civil stat-  
 utes are consonant with a fundamental demand  
 of Life, they must proportionately increase the  
 25 general health and longevity, and vice versa. An  
 individual concept, when sanctioned by State,



Church, physician, physicist, or other accepted authority, may be likened to a rivulet which on uniting with a river is no longer a simple unit but has gained the compound multiplied energy of the river's mightier flow. 5

Self-preservation and higher human development depend upon the protection of the individual rights. For example, to abridge the human right of free speech not only obstructs the individual progress, but eventuates in collective darkness and despair for those guilty of the crime. 10

There is nevertheless a scientific relation between moral and spiritual law—the changing laws of human government rising into accordance with the unchanging rules of Science. This relation is vital to mankind and it has remained to be first worked out, to its inevitable conclusion, on a lesser scale, by the scientifically organized Church. Through mutual co-operation, civilization can be painlessly transformed instead of disintegrated. 15 20

The laws of mental formation inspired the rules of the great Palestinian lawgiver. The Science of the Sermon on the Mount, with its insistence on moral and spiritual strength as opposed to physical force, has been thought to be undemonstrable. Human laws resting upon a 25

1 suppositional physical basis are obliged to depend  
upon so-called physical force in final issues. Un-  
scientific systems of government have all been  
driven in their final decisions, either to pander  
5 to evil, through resort to legal compromise with  
error, or to compel an unwilling obedience.  
Such enforced obedience leaves the error un-  
destroyed to break out later in new forms of  
violence. When the mental nature and source of  
10 all life is perceived, a community may be col-  
lectively transformed by its own laws when these  
are framed to require a common consent to the  
highest right, and are called into operation by  
an advancing minority. It should be equally clear  
15 how easily any association may be collectively  
contaminated and degenerated by a single specific  
evil, if not detected, or worse still, if generally  
recognized and allowed to go uncondemned.

On every point on which human law coincides  
20 with the universal design of Life, the obedience of  
the smallest minority to the unchanging order  
of the design is sufficient, ultimately, to cause  
voluntary acquiescence to replace general opposi-  
tion. On every point whereon the law of Caesar  
25 conflicts with the universal design of the periodic  
unfoldment of higher phenomena, the basic laws

governing existence will impel the needed re- 1  
form. Obedience will be accomplished harmoni-  
ously in the demonstration of Science, or in self-  
imposed human suffering through disobedience  
to Principle. 5

Outgrown human laws constitute the main  
factors in moral, physical, civil, and religious  
degeneracy; until officially annulled or improved  
they constitute an immoral impulsion that tends  
to mortality. Nothing can so quickly regenerate 10  
the depleted mental energy of an apathetic civi-  
lization that has passed its saturation point, as the  
progressive revision and constructive improve-  
ment of human laws. To advocate amendment  
of outgrown rules is the wisest way of neutraliz- 15  
ing their immediate ill effects. The protest itself  
places the individual in the direct line of prog-  
ress. The very fact that the mental attitude is on  
the side of the recuperative energy of the one  
Mind, in which all interests are balanced, brings 20  
the individual into direct contact with its vital  
stimulus.

Man's inherent yearnings for a practical real-  
ization of his unfulfilled ideals are unquenchable,  
because God-implanted in his true conscious- 25  
ness. The individual mentality corresponds to a

1 mirror set on a higher level on which are being  
focused, intensified, and reflected back on the  
body, false beliefs of fleshly weakness, decrepi-  
tude, senility, and decay; or original thoughts of  
5 goodness, beauty, life, truth, and love.

Human laws which impose arbitrary age limits  
on an unprotesting humanity are directly op-  
posed to both the national health and intelli-  
gent progress. They bear downwards, like the  
10 ebb of the tide, human strugglers who have men-  
tally relinquished their right of individual ini-  
tiative. Age limits fixed by civil laws and com-  
mercial codes which disqualify men or women for  
usefulness in business, educational, and social  
15 positions, are directly opposed to conscious evolu-  
tion. They combine to form an unseen guillotine  
on the human pathway, ready for the public  
execution of all who unprotestingly assent to, or  
advocate them.

20 To maintain human justice in the present stage  
of emergence from the illegitimate bondage of  
mortality, a birth certificate may be useful to  
satisfy certain legal requirements. It is con-  
trary to the elementary demands of the spiritual  
25 laws of existence that records of ages should be  
kept, until the common belief in death's necessity

has been overcome. Eligibility for appointments <sup>1</sup>  
in all departments of civilized activity should  
always be decided by ability, moral qualifications,  
and experience. It is questionable if an age clas-  
sification should be temporarily permitted even <sup>5</sup>  
in the wholesome world of sport.

A civil reform that would abolish all degenera-  
tive limitations which curtail the individual hu-  
man right of existence, is the common demand  
of Science and therefore of human justice and <sup>10</sup>  
mercy. It will render "to God the things that  
are God's," and bring State laws into closer rela-  
tion to the laws of Life which impel conscious  
intelligent evolution. Such a governmental re-  
form would not only set a pioneer example to the <sup>15</sup>  
industrial and educational world, but would be  
an epoch-making contribution to health and  
longevity. The dissolving pathway of supposi-  
tional materiality must ultimately be forsaken  
for the true mental basis. Why be laggards on <sup>20</sup>  
Life's pathway? The tremendous responsibility  
of human law as a factor in the evolution of man  
and his environment needs to be recognized. It  
cannot be too strongly emphasized, especially in  
these days of international agreements, that hu- <sup>25</sup>  
man law is a powerful agency for the unfold-

1 ment of infinite good as yet but little recognized.  
 Civil law, compassing the national mentality,  
 can harness it for the highest world purpose.  
 The mental element is the deciding factor in  
 5 all progress.

If the strong individual conviction outlines and  
 sets in motion an immediate mental tendency to  
 embody its conception, whether it be of disease  
 or of health, how much more powerful must be  
 10 the collective impulsion set in motion by an  
 officially sanctioned national, or international,  
 belief. Any limitations set to man's mental, and  
 bodily capacity, are degenerative agencies under-  
 mining health, liberty, happiness, and the higher  
 15 development of mankind. Such limits operate  
 first mentally, then physically, producing sys-  
 tematic deterioration, unless neutralized and their  
 effects prevented by vigorous protest. The sci-  
 entific metaphysician never inculcates disobe-  
 20 dience to the laws of the land; he advocates the  
 repeal of law seen to be degenerative in effect.

Abundant evidence is afforded of the discord-  
 ant results produced on the body by fear, false  
 conviction, or determination. The eastern belief  
 25 in kismet, fate, sapping the regenerative mental  
 energy has enchained and robbed millions of their

freedom. Its victims make little effort to save 1  
themselves by a protest against the general belief,  
and, in consequence, succumb through unresist-  
ing resignation to some specific evil engendered  
by the common consent. 5

A doctor's adverse verdict, the chronic fear of  
some particular disease, the business manager  
who rules out of his establishment grey hair  
(and with it often the matured intelligence born  
of experience), the employee's morbid dread of 10  
an approaching age limit, are all contributing  
factors maintaining an immoral slavery. Mind's  
mandate of conscious progress, heard and  
obeyed, is awakening our race from a mesmeric  
sleep that must otherwise end in collective physi- 15  
cal dissolution. The gates to vast unexplored  
fields of metaphysical research and discovery of  
the fundamental scientific facts of Life, open wide  
to every seeker.

The strength of a nation is its mind-power, 20  
and national efficiency can be immeasurably  
increased and multiplied by establishing and  
maintaining laws that harmonize with the uni-  
versal higher demands of the one perfect Mind.  
Rules to which the term "law" correctly applies 25  
are necessarily both mental and moral.

1 How is it that the mental nature of the curved  
sickle, wielded by the arm of outgrown civil  
laws, as it sweeps with its devastating, demoraliz-  
ing effect the fields of national health, industry,  
5 literature, art, and religion, has been so long un-  
discerned by the majority of mankind? Every  
link established by human law between the in-  
dividual and collective assent to a false mental  
concept evolves a symbol of error and death, and  
10 is a reversal of the universal design of Life.

Consider for a moment the actual daily evi-  
dence of the harsh, merciless methods adopted by  
civilized mankind, unaware of mental cause and  
effect, in carrying out upon unprotesting human-  
15 ity the bodily death sentence decreed by the  
common consent. The mental river of the col-  
lective national thought flows on unseen, while  
the outward and actual lives of busy citizens,  
congregated on its banks, maintain civilization's  
20 mechanical progress toward the mentally out-  
lined contingency of decease, commonly believed  
to be inevitable.

The first link of the individual to the common  
consent is a legal certificate, dating the beginning  
25 of his life-journey, limited, in advance, by the  
governing common consent to an allotted number



of years. Each citizen sharing in varying degrees <sup>1</sup> the general hypnotism is carried along with the remorseless flow of the river. The observer may watch the visible process in its systematic development of the literal moving picture. Indi- <sup>5</sup> viduals are seen resigning strength, mental faculties, and the joy of intelligent fellowship; and just as methodically putting on decrepitude, senility, and decay. Finally comes the end as appointed from the beginning by the common <sup>10</sup> consent, and in a majority of cases individually accepted without protest. One day the frail human barque is lost to sight, swept into the common sea of mental oblivion called death. Such is the fleeting mirage of graphic shadows that in- <sup>15</sup> vert the eternal plan of conscious intelligent evolution of man and his environment.

Centuries ago a scientific prophet foresaw the reversal of the temporal reign of an outside authority drawn from the common assent to <sup>20</sup> mistaken beliefs. He depicted a general acceptance of the positive Truth as a stream of living consciousness. This stream of pure thought he described as "a pure river of water of life, clear as crystal" proceeding from the seat of govern- <sup>25</sup> ment, "the throne of God and of the Lamb,"

1 the old Scriptural symbol of man, the son or  
 offspring of God. The apocalyptic metaphor  
 symbolizes human consciousness collectively and  
 individually advancing lifeward as a river — a  
 5 common consent to the essential truth.

It is inevitable that each really new fact, how-  
 ever vital to existence, must be, on its first intro-  
 duction, contrary to established custom. But  
 the same universal laws which have caused the  
 10 higher individual discovery also operate to impel  
 obedience of the majority to its higher demand!  
 This scientific order presents a complex problem  
 in human law, and urges the necessity for a coin-  
 cidence of all progressive legal requirements with  
 15 the order and relations in the sevenfold creative  
 system of the higher spiritual laws of Life.

The transformative effects practically illus-  
 trated by the scientifically evolving church or-  
 ganization furnish convincing evidence that  
 20 the transformation of the human body of "many  
 members" is not only a present possibility, but  
 inevitable in the course of spiritual evolution.  
 The light of an uprising nobler ideal of life shines  
 out for humanity's guidance "amid th' encircling  
 25 gloom" of dissolving materiality. In proportion  
 as the design of Life is discerned by human law-

givers, civilization will be built upon a safe, <sup>1</sup>  
 sound, and scientific basis of self-preservation  
 and progressive development. Present proofs of  
 the disastrous results of human laws, when  
 contrary to the divine unchanging order of <sup>5</sup>  
 Science, are evolutionary, healthful signs of com-  
 ing world regeneration.

Through countless centuries, the *symbols* of  
 Mind's unchanging order and design of evolution  
 have been mistaken for realities. As the Science <sup>10</sup>  
 operative in mental formation is discerned, the  
 sense of emptiness that pervades human life  
 disappears, replaced by a present consciousness  
 and expectancy of good. Spiritual discernment,  
 and scientific co-operation in the embodiment of <sup>15</sup>  
 the more exalted ideal, will produce the higher  
 phenomena that neither eye nor ear has yet  
 perceived.

Until recent years, recognition of the human  
 mind as a possible factor in self-preservation and <sup>20</sup>  
 evolution was almost dormant. Today, mental  
 power is everywhere acknowledged to be impel-  
 ling human life to new developments. It is im-  
 portant to understand that this recognition of  
 mental causation greatly increases and quickens <sup>25</sup>  
 its actual effects; this adds much to the indi-

1 vidual responsibility in denials or affirmations of truth. The clock of Science, measuring the stages in human emergence from outgrown beliefs in materiality, cannot be permanently put back-  
 5 ward by persecution, crucifixion, or legal compromise. This is proved by the restoration of mental healing as in the days of primitive Christianity; although lost sight of for ages until reinstated in the middle of the last century.

10 There is on all sides increasing evidence of a general desire for definite knowledge of the higher laws which govern existence. If the so-called "natural laws" that operate in geometry, mechanics, and physics are reducible to mathematical equations, can it be doubted that the highest  
 15 type of laws, when understood in their systematic operation, are less provably exact? When human procedure comes into accord with the universal design of Life, the accuracy of the operations of  
 20 its universal order and relations becomes surprisingly evident.

The minorities alone have deplored the tragedies of human existence as the effects of ignorance of the laws of Life. The disastrous results of ig-  
 25 norance must be more generally recognized and admitted before the true knowledge of God as

Mind, giving man dominion, can be finally established on earth. New and more terrible forms of death have accompanied the advancing stages in human civilization. Physical warfare has steadily developed its horrors and deadliness throughout the centuries.

It is little realized how greatly one is influenced through the association of thoughts in the grouping of ideas, and the immense possibilities of conscious self-development awaiting the practical utilization of this influence for the common good. We live in an unseen atmosphere of thought. As long as a majority of mankind is in agreement with the belief in the necessity of death, suggestions related therewith are constantly presenting themselves, to each one's train of thought, for acceptance. Were there no scientific method of protection, mankind would be but the victim of circumstance. The reading of a vividly descriptive poem may instantly call to mind a painful personal experience; the breath of a flower may recall some long-forgotten incident of happy childhood; a paragraph in the morning paper may prompt the performance of some action that would not otherwise be taken and which may influence for good, or for evil,

1 the life of thousands. Without moral and spir-  
itual co-operation on the side of right, the major-  
ity of human thoughts are left uncontrolled,  
without scientific guidance, and the individual,  
5 like floating wreckage, is left subject to the ebb  
and flow of opinions.

The law of positive and negative, giving and  
receiving, operates on the unseen plane of thought  
as literally as its operation is symbolized in elec-  
10 tricity on the visible plane. This higher law gov-  
erns the associations and movements of all  
thoughts. Electricity, described by the physi-  
cists as everywhere present in the perceptible  
universe, interpreted metaphysically, is the  
15 symbol of most far-reaching spiritual enlighten-  
ment in relation to the unseen realm of thought.  
A definite conviction corresponds to a positive  
quantity; an unsatisfied state of mind to a  
negative or receptive.

20 Uniformity of action is the outward expression  
of an unseen thought association. A common  
agreement in a specific truth forms a positive  
wall of defence against the intrusion of beliefs  
of an opposite positive nature. This truth is  
25 symbolized in the portrayal of the apocalyptic  
city: "There shall in no wise enter into it any

thing that defleth, neither whatsoever worketh <sup>1</sup>  
abomination, or maketh a lie." Thoughts move  
as impelled by the desire to give or to receive.  
Desire may be collective or only individual. Our  
happiness and progress depend upon our associa- <sup>5</sup>  
tions in the mental atmosphere created by a com-  
mon consent to the highest right. No one who  
understands the accurate working of the law,  
"with what measure ye mete, it shall be measured  
to you again," would remain for a moment asso- <sup>10</sup>  
ciated with a radical wrong harming others.

Recognition of the basic law governing mental  
formation unfolds the methods for its application  
in the healing of disease and of all human dis-  
cord. Association in a common purpose for <sup>15</sup>  
good, causes thoughts of like nature to predom-  
inate numerically within the circle. A majority  
of thoughts on the side of right, as for instance  
when concentrated on making known a demand  
of Science for the benefit of humanity, creates an <sup>20</sup>  
atmosphere that repels and excludes thoughts  
foreign to the common purpose as certainly as it  
attracts those in harmony with it. Individuals  
with pure motives can not fail to be beneficially  
affected by such a mental atmosphere. In sci- <sup>25</sup>  
entific mental and moral co-operation thoughts

1 do not move promiscuously but in obedience to  
the mental impulsion of a common unity in  
Truth.

To make known the positive Truth as unfold-  
5 ing to the most receptive thinkers attracts natur-  
ally a wider circle. Each essential fact of being  
is like a spreading tree; or as leaven in the meal;  
it affects every detail within the collective hu-  
man consciousness uniting in its unfoldment.  
10 With the right standpoint established as the cen-  
tral parent nucleus, receptive thoughts gather in  
the order of fitness, and harmonious grouping  
follows. The greater the volume of thought har-  
nessed in the parent endeavour, the wider the  
15 circle or plane of experience from which positive  
disorder can be excluded. In such an atmosphere  
thoughts of evil are in a minority and can be  
exposed in their beginnings. Evil, limited to a  
minority, can be controlled and destroyed. The  
20 spiritual law of positive and negative when con-  
sciously apprehended can be called into opera-  
tion to govern all supply and demand.

The individual and collective mental relation  
of man is the inevitable result of his common  
25 origin in the one Mind; this moral and spiritual  
relation logically necessitates right government



on every plane of existence. True ideas dawn and 1  
unfold harmoniously within the mental circle of  
a conscious common obedience to the demands  
of Truth and Love.

The Science of Mind, demonstrated in how- 5  
ever small beginnings, compels a recognition that  
the mental atmosphere can be controlled and our  
association with harmonious thoughts insured.  
Pure motives connect us individually with what  
is both satisfying and sustaining, and ever inspir- 10  
ing to higher attainments.

Delineations of sin, disease, or death should  
never be recorded in picture, song, or literature,  
there to cause possible embodiment through re-  
calling past beliefs in error not wholly forgotten. 15  
It is a lamentable fact that great artists, unaware  
of the effects of mental suggestion, have too often  
allowed themselves to depict forms of evil rather  
than to portray constructive and uplifting ideals.  
One has but to visit our art galleries and theatres, 20  
or to catch the tones of a sad, descriptive poem  
wedded to hauntingly beautiful music, to per-  
ceive the defiling effects caused by the general  
ignorance of the universal design of Mind and the  
scientific tie of brotherhood. Man expresses 25  
Mind's creative power operative in mental cause

1 and effect; but unaware of the infinite nature of  
 Life, the human mind outlines the distorted  
 images of imagined limited beliefs, when it should  
 express the more glorious conceptions of life lived  
 5 in accordance with the design that unifies good.

The universal design that unites individuals in  
 a central purpose for the common good is ade-  
 quate to co-ordinate all human endeavour. With  
 each individual in his right place in relation to the  
 10 interests of the whole, the maximum of moral,  
 physical, civil, and religious efficiency is reached.  
 Every talent of discoverer, physicist, astron-  
 omer, mathematician, author, painter, poet, musi-  
 cian, and business man should contribute to  
 15 the demonstration of the supremacy of Mind,  
 and raise humanity to a higher level of thought  
 and action.

The universal design of evolution is Mind's  
 method of infinite self-expression in individual  
 20 life, truth, love, and health unfolding universal  
 salvation. \*Progressive world transformation is  
 the natural effect of an unbroken line of indi-  
 vidual inspiration. If the world's great think-  
 ers had known their true relation to collective,  
 25 as also to universal mankind, the human race  
 would have been transformed long ago.

Giant thinkers and practical reformers have stood alone, milestones on the upward human pathway. Writings that won little acceptance from their contemporaries, touch, today, a circle of conscious response to long-starved idealism now seen to point thought toward the unfolding design of Life.

The history of mankind through the long night of materialistic theories has presented, on the one hand, exalted individual standpoints of discovery, lone stars steadfast in the heavens; on the other, darkened empty circles, ruins of civilizations, tragic witnesses to the disasters that have resulted from repeated failures to identify and connect centre with circumference, individual discovery with collective acceptance.

As the universal design is better understood, it will be realized that the omnipotence, omnipresence, and omniscience of good are not mere abstractions, but realities capable of actual present demonstration. Good will be found ever-present in human endeavour, and right government in both Church and State will uplift the human concept of life, and protect its better embodiment. All intelligent research and experimental activities should be consecrated to the

1 highest service of humanity. The musician embodying his conception of the sevenfold system in its harmonious development of a new spiritual idea will reach heights, and sound depths of har-  
5 mony undreamed by a Beethoven. The artist will find his model in beatified conceptions of humanity. The poet will bring to earth the "song of angels."

The discoverer ever sounding the key note  
10 of a new unfoldment of Life inspires thought to more glorious expressions of infinite Truth. Tired humanity responding to the call is regenerated and encouraged to join in the march onward toward world transformation and immor-  
15 tality.

The symbols presented in all perceptible phenomena provide the world with one pure language in which every man can learn, in his own tongue, the laws of Mind operating according to  
20 a universal design. Not to recognize its order and relations, taught in the symbols, has led to the misapplication of evolutionary discoveries of physicist and chemist. But the reign of a false concept ends with the discovery of the true.  
25 Physicist, astronomer, and chemist are today turning mankind to look beyond the letter to the

living reality. With an authority won by great attainments they freely declare their work deals with symbols only, not with realities, and would calm a growing apprehension of the danger of misapplying useful discoveries with the doubtful assurance that the cause for alarm lies solely in any signs of a decrease in moral values. In proportion to the application of the universal design in the systems of human government will there be a steady increase in moral and spiritual values, and a higher civilization ensue.

## CHAPTER VI

### SCIENTIFIC TRANSFORMATION

1 **S**INCE thought precedes action, it is im-  
possible to over-estimate the important  
part that prophecy plays in relation to  
subsequent history, its fulfilment and counter-  
5 part. Mind, the one Principle of all individuality  
inspired the words: "Behold, I send my mes-  
senger before thy face, which shall prepare thy  
way before thee." The recognition of the need  
for repentance and reform must precede willing-  
10 ness to receive a new truth. Conscious world  
evolution can come only through the acceptance  
by a majority of the new and true concept, and  
this must be discerned in advance by a minority  
and the creative word uttered: the recurring  
15 "Let there be light."

Jesus classified his immediate predecessor, John  
the Baptist, born of aged parents in fulfilment of  
a specific prophecy, as the greatest pioneer that  
had preceded him in human development, "until  
20 now," his own day. The Baptist, a natural re-  
former and leader of men, recognized the utter

inadequacy of Jewish rites and ceremonies to 1  
 meet the growing moral demands of truth and  
 justice. His message was essentially one of a  
 needed repentance in order to demonstrate the  
 rules of the kingdom of heaven. His ministry pre- 5  
 pared the way for the greater practical unfold-  
 ment of the Truth that was to come through the  
 teaching and higher demonstrations of the  
 Nazarene.

The advancing development of applied meta- 10  
 physics in our own time lifts the veil of mystery  
 from much of the unusual phenomena that  
 marked the recorded life of the Galilean Prophet.  
 It is being recognized by thinkers that the earthly  
 career of Christ Jesus was not in any wise super- 15  
 natural; instead, it furnished the pioneer practical  
 illustration of a possible higher human develop-  
 ment in the order of conscious, spiritual evolu-  
 tion in which the laws of Mind operate naturally  
 to unfold higher capacities, not only in infant, 20  
 but in adult humanity.

His birth and higher human abilities, so far in  
 advance of the period of his personal ministry,  
 were the logical results of the hope of such a de-  
 velopment prophesied long before the Christian 25  
 Era. The people of Israel had for centuries lived

1 in expectation of the birth of a redeemer, one  
 gifted far beyond the normal standard in spir-  
 itual capacity and attainment. This exalted  
 common conception found its individual focus  
 5 in the consciousness of Mary and was undoubt-  
 edly the chief impelling cause of the birth of the  
 higher type of man presented by Christ Jesus.  
 His birth illustrates pre-eminently the demon-  
 strable Science of mental formation; and man,  
 10 both individually and collectively, the offspring  
 of Mind. This national expectancy accounted for  
 his exceptional ability to control the phenomena  
 of his environment. Thus preconceived, Jesus'  
 human life began on a less material basis of belief  
 15 than that of any other man in the record of life  
 on this planet.

Miscalled material evolution but imitates the  
 original spiritual order. Professor Haldane  
 writes, "We are inclined to regard progress as  
 20 the rule in evolution. Actually it is the excep-  
 tion." His observation confirms the evidence of  
 spiritual evolution presented in the life of Christ  
 Jesus, humanly the great "exception" introduc-  
 ing to mankind the Science of self-development,  
 25 and illustrating the moral and spiritual relation  
 ever existing between the individual and col-



lective progress. The life of the spiritual pioneer 1  
 exemplified the advancing stages of human re-  
 generation and transformation up to the ulti-  
 mate overcoming of death by a conscious bodily  
 translation to a higher basis of thought and 5  
 action. Alive, not dead, Jesus passed beyond  
 the narrow limitations of human consciousness  
 formed by the misconception of life as material  
 in substance. His earthly life constituted,  
 throughout, a transformation of individual hu- 10  
 man experience and demonstrated the grand  
 present possibilities universally attainable by  
 man. His final escape from the limitations of  
 false beliefs opened the way by which all hu-  
 manity may likewise attain to a higher manifes- 15  
 tation of existence on earth.

To designate a religion Christian, and fail to  
 acknowledge and demonstrate the practical truth  
 of the words and works of its accepted Exemplar  
 repudiating the injunction, "Go thou and do 20  
 likewise," shows how little his teaching has been  
 understood. The Principle and rule of creation  
 that governs the individual and collective rela-  
 tions illustrated in his life and ministry point  
 to the visible manifestation of life as ever de- 25  
 terminable through higher mental conception.

1 The visible personal regeneration possible  
of attainment by humanity is not dependent  
upon any previous so-called physical birth-  
process; it is the effect of the higher discernment  
5 by a minority conjoined with practical moral  
and spiritual co-operation in accord with the  
ever-operative universal design of Life. The ad-  
vancing apprehension of universal laws govern-  
ing the conscious higher development of man,  
10 recognizes, in the birth and life of Jesus an ex-  
ample of the Science of Mind operating through  
the advancing conception of earlier prophets and  
a responsive acceptance of their ideal by the  
people. The mental effect of Israel's common  
15 consent, linked to the higher individual ideal,  
unfolded the one Mind as God, the self-creative  
Principle reflected in man and his environment,  
the universe.

Jesus' birth was not due solely to his mother's  
20 purer conception of Mind's creative power.  
In her individual ideal was focused Israel's con-  
ception of a birth to be achieved outside the com-  
monly accepted standard of human limitations.  
The progressive step in spiritual evolution had to  
25 begin in that age with the infant form because the  
expectation of the people and their prophets rose

no higher than a belief that the expected redeemer must appear as a babe.

Because of this accepted ideal no higher manifestation was possible than that which was representative of the level attained by the common mentality. Had the concept of the prophet been less material; or had he understood the mental relation of the individual to the collective community, the centre to the circumference, and the creative possibilities resident in the collective thought, he would not have limited the national expectancy of the advent of a redeemer to the birth of an infant.

But after the prophecy had been uttered, individually, and while collectively accepted on a national scale, no other appearance than that of the babe would have been possible, nor would it have been accepted, even by the few that recognized its fulfilment in what took place in the Bethlehem stable.

Notwithstanding the fact that Isaiah had reached a mental outlook so far above the common level as to become the prophet and spiritual leader of Israel, yet the limitation of his own concept of evolution failed to restore the missing link, and inspire the collective national con-

1 sciousness with the possibility of an immediate  
 higher individual development of adult humanity.  
 This unfortunate limitation delayed the real-  
 ization of the people's ideal, for centuries, with  
 5 ensuing suffering and the ultimate disintegration  
 of the nation itself.

As one reviews, in retrospect, that so distant  
 period, there comes the recognition that the  
 prophet himself was an "exception," and doubt-  
 10 less he too had been jeered in the market place.  
 Perhaps a lack of recognition and support, an  
 inability to understand his words, may have  
 been more than could be humanly borne, and it  
 was only in occasional moments when he could  
 15 soar above the self-sufficiency of the times and  
 vision a glory yet to be. Had this not been so, we  
 should not find him lamenting, "Who hath  
 believed our report? and to whom is the arm of  
 the Lord revealed?" He had learned through  
 20 bitter experience the reception accorded the one  
 having the hardihood to advocate a higher  
 species of man. Was it not the reception accorded  
 the many birds pecked to death because "abnor-  
 mal"; until (after how many years!) one such  
 25 contrived to escape, was "accepted," and flight  
 attained for all succeeding generations. The

prophet's own experience is undoubtedly re- 1  
 corded in the words that long after were to be  
 fulfilled in the life of the Redeemer he foretold:  
 "He was oppressed, and he was afflicted, yet he  
 opened not his mouth: he is brought as a lamb 5  
 to the slaughter, and as a sheep before her  
 shearers is dumb, so he openeth not his mouth."  
 And again he declares, "and the Lord hath laid  
 on him the iniquity of us all" — the iniquity  
 of the common consent, of ignorance, ever the 10  
 burden to be borne by the one who leads the  
 way, until consent to the new and "strange"  
 viewpoint can be won. Had this chief among  
 Old Testament prophets lived in any other  
 than "an evil and adulterous generation," he 15  
 would not have been impelled to warn of the  
 destruction and captivity of Israel with all that  
 it involved. . . .

But in due course came the Bethlehem babe,  
 with his adult questioning — an infant prodigy, 20  
 confounding the elders.

Because he was the offspring of a higher, spir-  
 itual conception individual and collective, Jesus'  
 demonstrations did not require the earthly expe-  
 rience otherwise needed to break the hypnotic 25  
 spell of a common belief in so-called material

1 generation. His earthly life-record began mentally and morally far above the human level previously attained. "Before Abraham was, I am," said Jesus, indicating the altitude of his earliest  
 5 spiritual understanding compared with that reached by Abraham. He, nevertheless, inherited from the collective beliefs of life in matter, a degree of fleshly sensibilities. Had it been otherwise he would not have been humanly ap-  
 10 prehensible, and for this reason he was able to be the practical Wayshower in conscious evolution. The people of Israel were almost a negligible minority among mankind. But their experiences and cumulative hopes of a redeemer  
 15 developed the most conspicuous individual expression of the one Mind ever recorded on earth. They marked out thus the positive mental nucleus and receptive circle, the universal design of Life.

20 Israel's collective expectancy linking with the individual recognition, by Mary, of the possibility of its fulfilment in her own experience, explains the higher phenomena which characterized the life of Jesus. Under such circumstances the  
 25 Science of mental formation would impel fulfilment of the prophetic expectancy on the mental

and moral plane of cause and effect, which would 1  
subordinate whatever physical conditions of  
birth. The consummation of this collective and  
individual relation made its offspring express in  
a marked degree, the one Mind, God. 5

Because of this higher spiritual basis of indi-  
vidual development, and ability to control and  
destroy evil, Jesus made little concession to the  
shadow-phenomena in the midst of which he  
moved. His human life-work lay in further awak- 10  
ening himself and others to the greater possi-  
bilities of existence. We have had preserved in  
the New Testament only a record of his birth,  
one incident of his boyhood, and three brief years  
of unparalleled achievements. The poet Blake 15  
significantly asks:

“What was he doing all that time,  
From twelve years old to manly prime?  
Was he then idle, or the less  
About his Father’s business? 20  
Or was his wisdom held in scorn?”

The great majority of the people of Israel were  
wholly unconscious of the fact that the mental  
power at work in its collective expectation was  
cumulative, and destined to introduce to the 25

1 rest of mankind a higher manifestation of being.  
 Their hope was not based on understanding, but  
 on a simple faith that was to become stagnant  
 for lack of new inspiration, as must all faith un-  
 5 less linked to a continuously developing ideal.  
 Failing to profit by the tangible evidences of  
 mental cause and effect produced in their wilder-  
 ness journeyings, the people ignorantly per-  
 mitted the persecution and actual slaughter of  
 10 their advancing minorities, upon whose survival  
 and higher discernment their own preservation  
 and progress depended. The golden pathway of  
 metaphysical research, discovery, and higher  
 manifestations of life was marred by recurring  
 15 martyrdoms.

Ignorance and envy caused Jesus' contempora-  
 ries to miss the scientific import of the practical  
 example of evolution embodied and verified in  
 his life. Superstitious beliefs and blind faith of  
 20 the many who listened to his words, centred  
 chiefly on the personal benefits received through  
 his healing work. Only now, after centuries, have  
 the advanced research and discoveries relating  
 to the visible universe confirmed the present,  
 25 practical possibility of producing, collectively,  
 the transformation of phenomena demonstrated



by Christ Jesus. His achievement of personal transformation and translation to a higher energy level of conscious action, invisible within the world circle of age-long limitations fixed to possible human attainments, are recognized today as practical scientific possibilities. Age-long limits have lost much of their materiality.

Jesus might well have had in mind humanity's weary struggle through the centuries intervening between recurring spiritual discovery when he uttered the words, "Except those days should be shortened there should no flesh be saved." He must, then, assuredly have foreseen the time when the universal design would be discerned; and the transformation of all earthly existence achieved through the conscious linking of individual and collective intention. The parables relating to the "kingdom of heaven" could have been uttered only by one who understood the universal design of Mind.

The dark centuries of needless suffering since Palestine's hour of birth crisis and new unfoldment undoubtedly resulted through mankind's failure to discern the design which links receptive faith to the central nucleus of advancing spiritual discovery. By this linking alone can the limita-

tion of time be expunged from human history.  
 World transformation can be realized through  
 the practical harnessing of human thought and  
 capacity for the constructive development and  
 practical application of the true ideal.

One circumstance recorded in the life of Jesus  
 is of special importance in its relation to the possi-  
 ble attainment of a conscious reunion with those  
 who have passed through the experience of death.  
 The historic individual transfiguration and  
 unique grouping, on the Mount, took place  
 soon after John the Baptist had been beheaded,  
 by order of Herod. In the New Testament we  
 read how Jesus, accompanied by three of his  
 disciples, retired to a mountain, and as he prayed,  
 he was "transfigured before them." On the  
 higher level of conscious thought and action to  
 which he had been rapidly advancing there ap-  
 peared Moses and Elias "in glory"; and they  
 talked with him "of his decease which he should  
 accomplish at Jerusalem." It is significant that  
 Jesus was able to hold a normal conversation on  
 the subject uppermost in his mind, while to the  
 disciples on their lower plane of thought, there  
 was no conscious communication, for they  
 "were heavy with sleep." Only when wakened

did they see dimly "his glory and the two men <sup>1</sup> that stood with him." The higher spiritual understanding and demonstration of Jesus made him the channel of consciousness which, in the degree that love bound his disciples to him, <sup>5</sup> caused the higher grouping of phenomena to become faintly evident also to them.

After this unusual experience, Jesus told his three companions not to talk of the events, of which they had been partially conscious, until <sup>10</sup> the Son of man should be "risen again." The enlightenment gained through his higher realization had enabled those with him to rise somewhat above the common limitations of so-called physical vision. His injunction implies that he <sup>15</sup> had become conscious of his own ability to rise above the experience even of death. The disciples reminded him that the prophecy, "Elias must first come" and restore all things, had to be fulfilled before the coming of "the Son of <sup>20</sup> man." The reply of Jesus furnished the key, not only to that reunion on the mountain, but to the unchanging scientific order in the conscious evolution of life without the necessity of a death experience. He said, "Elias is come already, and <sup>25</sup> they knew him not, but have done unto him what-

1 soever they listed. Likewise shall also the Son of  
 man suffer of them." Then the disciples under-  
 stood that it was John the Baptist who had  
 talked with him on the mountain, and who had,  
 5 while preaching in the wilderness, fulfilled the  
 mission of Elias of Bible prophecy, in prepar-  
 ing the way for Jesus' higher ministry. That  
 Jesus desired to hold conscious communion with  
 John is implied in his immediate retirement apart  
 10 on hearing of the tragedy that had befallen his  
 friend. It would have been strange indeed if  
 he, who had raised others from the dead, had not  
 utilized the same spiritual power to rise above  
 the sense of human separation caused by Herod's  
 15 infamous act.

It is specifically stated that the conversation  
 which ensued related to the coming martyrdom  
 of Jesus. The three talked together on the forth-  
 coming crucifixion in Jerusalem. It would seem  
 20 that Jesus' conscious upliftment to the higher  
 mental level, on which the illusion of death was  
 dissolved in a most practical way by the meeting,  
 had restored the link in conscious human re-  
 lations that had been severed by John's death.  
 25 This restoration was undoubtedly a contributing  
 preliminary to his own complete triumph over

death in the appalling tragedy on Calvary. In <sup>1</sup> words and deeds, Jesus had shown himself to be wholly opposed to the common belief in the necessity of either physical disease or death.

Even before John's martyrdom, Jesus had <sup>5</sup> identified him as "more than a prophet," declaring that "all the prophets and the law prophesied *until* John. And if ye will receive it, this is Elias, which was for to come" (Matt. 11:13, 14). John was the needed life-link of fulfilment be- <sup>10</sup> tween the old generation of Israel, and the new and higher manifestation with its enlarged human capacities and powers of initiative. He preached of repentance and *moral* reform as the necessary precedents to greater *spiritual* un- <sup>15</sup> foldment to come, but his message was rejected by the temple worshippers and he was slain by a legal enactment. His life and work, in its tragic end, disclosed the vital scientific relation that exists between the moral and higher laws of Mind. <sup>20</sup> He, too, exemplified in a high degree the individual relation to the collective development. First must come individual obedience to the provisional, moral demands of the day, a consistent obedience necessary to link the collective interests to the <sup>25</sup> higher ideal; then, and only then, can follow a

1 normal embodiment of the higher mental conception.

The same unchanging order of higher individual attainment as a necessary precedent to  
 5 collective upliftment was emphasized later by Peter (Acts 3: 21-23) in reference to the bodily translation of Jesus: "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of  
 10 all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me. . . . And it shall come to pass, that every soul, which will not  
 15 hear that prophet, shall be destroyed from among the people."

The enlarged spiritual capacities of Jesus made possible his attainment of that glorified appearance and more refined embodiment which  
 20 admitted of conscious recognition and normal converse with those on a plane of consciousness beyond the limits fixed by the majority of beliefs in material substance. His experience as the conscious mediator was not of the kind known  
 25 as spiritualistic in which is no normally connected conversation accompanied by a change

in the human appearance and so-called material 1  
 form of the "medium." Only knowledge of the  
 supreme laws of Mind could have enabled him  
 to function on a higher level of mental energy  
 than those existing on a basis of action limited 5  
 by the lower laws of common consent transmitted  
 throughout countless ages.

The transfiguration of Jesus' human personal-  
 ity on a higher plane of thought and action,  
 illustrated a definite stage attainable in con- 10  
 scious, higher development. By it was afforded a  
 glimpse of the radiant, spiritual reality that  
 belongs to Life's harmonious unfoldment of the  
 higher capacities attainable by obedience to the  
 laws of Life. It is supremely natural that the 15  
 original unity of God and man should be ex-  
 pressed in the conscious unfoldment of man and  
 universe. Is it not as natural that the order and  
 method of unfoldment expressed in visible  
 phenomena should illustrate the mental system 20  
 and order by which alone that phenomena can  
 be governed? And may not the disorder in hu-  
 man government account for the many parables  
 of the kingdom of heaven recorded in the New  
 Testament? To maintain conscious connection, 25  
 between successive periods in world evolution,

1 the fundamental facts of existence discovered should be developed and established by practical demonstrations in the day of their discernment.

The recorded appearance of Moses on the  
5 higher level of consciousness reached by Jesus, although not personally known to him, showed John, the prophet-reformer, to be then enjoying the companionship of that great leader of Israel with whose purpose and life-work as recorded in  
10 the Hebrew Scriptures, he must have been familiar. The same ideal had been the leading purpose in the lives of both these men — the understanding and worship of the one unseen God. The meeting of Jesus with the friend  
15 whom a Caesar had slain indicated the practical effect of conscious realization of the scientific unity that relates man to man, on all planes of true consciousness.

As general human consciousness accepts the  
20 mental basis of all life, and co-operates in its actual demonstration according to the creative system of unfoldment, such reunions and transformations will undoubtedly be repeated. This is the practical universal lesson of the transfigura-  
25 tion scene recorded of Jesus, the Wayshower. In that unique life-history were gathered up the



threads of Science that had been broken or lost 1  
 sight of through the martyrdom of earlier pio-  
 neers, while striving vainly against official obstruc-  
 tion, to perform their individual and collective  
 missions. The transforming, transfiguring, scien- 5  
 tific Christianity which Jesus lived and taught,  
 must be collectively wrought out in a con-  
 scious unity of good, in order to demonstrate  
 the greater possibilities of existence. On the  
 higher plane on which was depicted the little 10  
 group — Moses, John the Baptist, and Jesus —  
 the time element presented no obstacle. Mu-  
 tual recognition should naturally not be subject  
 to time limits between those familiar with laws  
 that are ever operative, and facts that are 15  
 eternally true.

History records only this one scientific spiritual  
 pioneer who achieved bodily *transformation* while  
 still cognizable on earth. There was no written  
 statement left by Christ Jesus, hence the sub- 20  
 sequent lamentable adulteration of the demon-  
 strable Science which impelled his words and  
 works. The transfiguration scene illustrated  
 man's ability to function for an interval on a  
 higher plane of conscious experience, in an inter- 25  
 mediate state while cognizable by those on a

1 lower plane of thought and action, under the  
sway of the governing belief of a majority. He  
intimated this higher ability to appear and dis-  
appear in the words, "A little while, and ye shall  
5 not see me; and again, a little while, and ye shall  
see me, because I go to the Father" (John 16:16).

The Science of Mind, demonstrated, interprets  
and dissolves every problem of life, and trans-  
forms human experience. As a broken chain  
10 of unscientific hypothetical being, countless  
periods have been disconnected by giving to or-  
ganization the place that belongs to the under-  
standing that can alone control it. Correct de-  
ductions from lesser demonstrations of the laws  
15 of Mind open to humanity the mental door of  
an ever-living consciousness. Not centuries hence,  
but now, is the time and golden opportunity for  
collective deliverance of mankind from the  
bondage of a veritable slave's dream, hemmed in  
20 by limitations on every side. Science unrolls the  
scroll of centuries of mistaken beliefs. Wide-  
spread knowledge of the definite unchanging or-  
der that prevails in the discernment and demon-  
stration of long-hidden facts of Life, must precede  
25 general relinquishment of old false beliefs in  
limitation. Practical religion must include the

discernment and demonstration of Science as 1  
the ever-operative laws of Mind, God.

Universal humanity is in the birth throes of a  
mental emergence from a world of shadows, onto  
a higher moral basis established in the unity of 5  
Science and religion. This new birth of man is  
the precedent to a visible transformation of  
present human existence. Now is the time for  
the better part of mankind to mobilize thought  
and act in consonance with the design of univer- 10  
sal Life, Truth, and Love. As the step from  
physics to applied metaphysics is consciously  
taken, universal reforms — personal, moral, civil,  
and religious — will be greatly accelerated. The  
mental chains forged by the common beliefs 15  
of majorities have mocked human happiness,  
clogged progress, and increased the tenacity of  
sin and disease. The supposition of life as orig-  
inating in so-called matter has repeated its cease-  
less phantasies through long cycles of prolonged 20  
suffering.

Thousands are awaking to a new-found sense  
of mental release from the trammels of so-called  
materiality, and looking for practical evidence  
of some new unfoldment. The positive nucleus 25  
must ever precede the receptive circle. It

1 is beginning to be recognized that the same laws which operate in the transformation of a social organization can be applied to produce a like effect upon the members of the human body.

5 Blind unprotesting acceptance of the belief that a transformation of the body may follow but cannot precede a death experience is mentally and morally degenerative. Death itself results from ignorance of and disobedience to those very

10 laws which govern *conscious* self-development. Transformation is an inevitable result of a uniform advance of human thought beyond the subtle essence of so-called physics to the higher basis of practical metaphysics. This transforma-

15 tory world process gathers momentum in proportion to the collective discernment and demonstration of the laws of the one Mind.

The affirmation, "the kingdom of God cometh not with observation," accords with the order of

20 unfoldment. Almost unrecognized by the majority of mankind, the conscious utilization of the mental element of good-will is fast ushering in the era of a higher human experience, in which the body takes its rightful place as a useful servant,

25 and not the merciless governor of man. Every point illustrated in applied metaphysics confirms

man's immortal destiny of periodic, higher development and self-government.

The scientific association of human thoughts produces correlated harmonious action. As this higher recognition of man's power as well as right of self-government spreads from its positive nucleus throughout the varied departments of industry and education, literature and art, the practical application of the universal design of harmonious evolution will demonstrate the rule of right on earth. By the collective healing and prevention of disease, through the scientific destruction of false beliefs in their incipency, health must logically become spontaneous and universal. The manifestation of intelligent individual existence should certainly include a normal personality consciously transformed to ever greater glory; and the conception of this possibility must precede its embodiment.

The systematic unfoldment of immortality outlined herein satisfies the highest conception of life, progress, and increasing happiness. Through obedience to the Golden Rule, the fundamental individual discoveries which unfold each stage of development become the connecting links in the conscious continuity of being. Progress fol-

1 lows a regular order in which the individual and  
collective attainment recurs in successive stages.  
The higher ideal of the advancing minority  
is the direct result of the collective mental and  
5 moral pressure exercised by the common consent  
to an established standard of right. Its pressure  
urges the advancing seeker toward a yet higher  
understanding of Life. This upward, mental im-  
pulsion maintains progress, in which universal  
10 consciousness expresses the one indivisible Mind  
constituting the boundless basis of all individu-  
ality.

The recurring emergence of the human dis-  
coverers in the order of evolution remains for  
15 awhile unobserved by the mass. But in the opera-  
tion of the design, the specific truth becomes  
linked with a wider outside circle; Science then  
impels the contemporary *collective* advance.  
Every individual emergence manifests some new  
20 and higher achievement *equally possible for the  
whole of mankind*. Each period has maintained  
its logical connection with individual past, pres-  
ent, and future developments, however hidden  
through ignorance, prejudice, envy, and other  
25 illusionary opposites of the real qualities of Mind.  
Though a world be sold into bondage by envy,

the individual line of logical unfoldment of 1  
reality cannot be interrupted in the conscious  
evolution of worlds.

Applied metaphysics explains the Science under-  
lying the well-known words of St. Paul: 5  
"There is a natural body, and there is a spiritual  
body." The "natural" body is that which  
functions on the visible plane of action accord-  
ing to the dictates of the "natural" laws of the  
period. But meanwhile the "spiritual body" 10  
unfolds the manifestation of consciousness in  
proportion to the advancing individual discern-  
ment of the laws of Science and their collective  
acceptance by a majority. For, during the time  
the majority are obedient to the natural laws 15  
assented to, there is always a minority seeking  
and finding the spiritual law that operates be-  
yond the limitations of the natural law of a single  
period. The general acceptance of unfolding  
spiritual law, dissolving outgrown limitations, 20  
extends the field of harmonious action, purifies  
the general mental concept, and establishes on  
a higher basis the law of the common consent  
of the greater number. There is nothing to be  
gained and everything to be jeopardized by delay 25  
in the dissemination of vital truths that concern

1 the life of every living thing. The recognition of higher laws of life is being forced upon mankind by increasing "material" disillusionment.

If life is not consciously embodied in accord  
5 with the order of Science, that order is nevertheless being subconsciously imitated in the shadowy symbols evolved as the correlated so-called physical phenomena. As Carlyle says, "No chaos but it seeks a *centre* to revolve round."  
10 Educational developments by a receptive majority would quickly bring to universal apprehension and realization the immortal destiny of man.

By translating all perceptible phenomena into its true mental significance, we can discern and  
15 demonstrate the methods by which Mind works out its mighty creative purposes. Marvels of higher social development are hinted in the magnificent solar symbol. Its pattern of the universal design of scientific co-operation points the ob-  
20 server on an opposite standpoint to the mental family relationship of man as existent in the one parent, universal Mind.

The common belief in so-called materiality embodies its own arbitrary limitations to human  
25 capacity for higher development. The earthly parody on true manhood will be ended through



conscious intention. The time is not far distant 1  
when mankind will awake to the inhuman ravages  
caused by clinging to outworn theories of life  
bracketed with death. A scientific majority will  
no longer permit, much less authorize, official 5  
misdirection of the mental flood tides of awak-  
ened human consciousness. Textbooks which  
include in their teaching a supposed necessity for  
sin, disease, or death, are not only already out-  
dated but are a public menace to health, peace, 10  
and progress. They educate thought in line with  
material theories which end in dissolution of the  
body, instead of in the recognition of the higher  
and true theory of Mind as cause and its phenom-  
ena as necessarily mental in nature. There is 15  
no law of death, and it should be regarded only  
as a result of collective disobedience, chiefly  
through ignorance of the laws of Mind.

New mechanical creations are fast changing  
the outward routine of human experience. At the 20  
threshold of a general spiritualization of thought,  
a serious question arises: what is being done by  
popular education towards translating into their  
primal mental meanings the extraordinary phe-  
nomena presented by physical research? It is 25  
well to remember that as so-called materiality

1 reaches its highest attenuation in false beliefs it becomes more destructive on its own plane. For example, no one would compare the so-called *physical* effects producible by an ounce of radium  
5 and a stone of the same weight; but the fact remains that one smooth pebble slew Goliath of the Philistines, and who shall estimate the effects produced on the world? Radium symbolizes the speed and potency of true thought-substance im-  
10 bued with the radiance, capacity, and activity derived from conscious recognition of its origin in immortal Truth.

We need not expect to gain the unconceived good that belongs to life without grasping the  
15 underlying laws at work. It is useless to long for a present realization of "the kingdom of heaven" unless willing to accept and share the responsibility of demonstrating obedience to the laws of Mind which must precede its establishment on  
20 earth. The conscious harmony of life, collective and individual, can be realized only through direct intention, and will never come by accident. As the shadows of earth disappear in the dawn of new revelations, the glories of life are revealed.  
25 Isaiah deplored the fact that the good things prepared by God had remained from the beginning

of this world unconceived and therefore, un- 1  
 embodied by mankind. Paul, teaching of the  
 nearness and present availability of good, quoted  
 the earlier prophet, "Eye hath not seen, nor ear  
 heard, neither have entered into the heart of man, 5  
 the things which God hath prepared for them  
 that love him." It is surely time to recognize  
 that those "good things" are as close at hand  
 today as they always have been. Mankind recep-  
 tive of truth may well rejoice for the night of 10  
 materialism is indeed far spent and the day  
 breaks. As the mystery of so-called matter is  
 dispelled, we can read aright the book of life and  
 "see face to face."

Jesus rebuked the inability of his students to 15  
 read the symbols, the "signs of the times." What  
 are the signs of these times that first need inter-  
 pretation, for the general enlightenment? What  
 of applied electricity, the wireless message, the  
 telephone, the airplane, the intricacies of atomic 20  
 disclosures? Interpretation is of value in pro-  
 portion as its message is carried out in life-  
 practice. In the light of the discovery of the  
 universal design, the solar symbol illustrates the  
 positive central nucleus of spiritual unfoldment. 25  
 How much can be conceived of reality by recog-

1 nizing the properties of light and its inestimable  
value to mankind as symbolizing the properties  
of spiritual discovery and its essential relation to  
all life. Think of the speed of light and of what  
5 confusion results from its absence. How clearly  
this points to the priceless value to humanity of  
the discovery of even a single world-enlightening  
fact essential to all existence! Arnold Bennett has  
said truly, "The manner in which one single ray  
10 of light, one single precious hint will clarify and  
energize the whole mental life of him who re-  
ceives it, is among the most wonderful and  
heavenly of intellectual phenomena." What  
must be the purifying and energizing of the  
15 whole mental life, health, and happiness of the  
race when, not a hint only, but the actual  
demonstration of the universal design of Life is  
recognized by a majority and applied in its  
new civilization!

20 Marvellous, truly, are the varied properties of  
a single ray of light, but how much greater the  
illumination produced by the collective rays shin-  
ing upon the detail of life on this planet! And  
who can estimate the effects producible on hu-  
25 man life when the rays of collective intelligence  
in all the "kingdoms of this world" are focused

on the discovery of each new foundational fact of 1  
being as it unfolds?

In the process of Mind's creation, the speed of  
a world achievement depends upon the quickness  
with which a collective intelligence, be it of few 5  
or of many, becomes focused upon the higher  
concept. All human history confirms the truth  
that the attraction of thoughts to the positive  
centre of a fundamental root idea is the original  
practical method of world enlightenment and 10  
painless evolution. This grouping of thoughts  
brings into right relation the highest individual  
concept and the widest circle of receptive con-  
temporary thought. The gathering momentum  
possible in spiritual creation through scientific 15  
co-operation is indicated in the Bible saying:  
"One day is with the Lord as a thousand years,"  
that is, one such day of co-ordinated activity, on  
the side of right, accomplishes as much as a  
thousand years of disconnected individual ideals. 20

In scientific organization new truths can be  
quickly grasped when illustrated by collective  
demonstrations. Pioneer examples of the applica-  
tion of mental power explain the deep significance  
of the research and experiments in the field of 25  
symbolic physics. The atomic system there out-

1 lined portrays Mind's systematic operation in the evolution of worlds.

The individualities of atoms, their uniformity of action in their mode of formation, and the  
 5 periodic disintegration illustrated in some instances, their orbits, and development of radioactivity, form a marvellous alphabet, typifying Mind's original language. If, however, the true facts to which type and symbol point are not  
 10 discerned, embodied, and reflected, the outlines remain as an empty letter, or false theory of the Science of Life.

Humanity will one day wonder how it could ever have presumed to organize civilization on  
 15 any other plan than that of the balance, speed, and power, that belong to the universal design everywhere symbolized. Invisible in their minuteness, the movements of particles of electricity are but magnified in the solar system hung out in  
 20 the heavens as though for our constant instruction. It is no mere dream of a visionary, but a realization of the conscious evolution of Life that prompted the words of imperishable beauty: "day unto day uttereth speech, and night unto  
 25 night sheweth knowledge. There is no speech nor language where their voice is not heard."

## CHAPTER VII

### SYMBOLS OF REALITY

**A**NOTHER book has been opened which is <sup>1</sup>  
“the book of life.” Mystery vanishes only  
as the symbolic language of the book of  
perceptible phenomena called “nature” is trans-  
lated and its reality apprehended. The relation <sup>5</sup>  
which exists between the symbolic phenomena  
presented in the field of physics and the higher  
phenomena, discerned in the field of applied  
metaphysics, illustrative of the universal design  
of Life, corresponds to the relation between the <sup>10</sup>  
letters on the pages of a book, and the truths  
they signify. The student if lacking sufficient  
knowledge of the language to enable him to read  
the book of life must remain in ignorance of its  
meaning, until learned through painful expe- <sup>15</sup>  
rience. Carlyle describes nature as a “God-  
written Apocalypse” that to the attentive eye  
and ear “will yield articulate meaning.” “Who  
am I; what is this Me? . . . Whence? How?  
Whereto? The answer lies around, written in <sup>20</sup>  
all colors and motions, uttered in all tones of

1 jubilee and wail, in thousand-figured, thousand-voiced, harmonious Nature."

The whole fabric of so-called materiality, brought to light in modern research, presents out-  
 5 lined types and symbolic movements, palpitating hieroglyphics of an underlying order and design. To mistake for realities these symbols of the creative plan, obscures recognition of the tangibility of mental substance and of the real  
 10 phenomena to which they point. To be satisfied with symbols only, in place of realities, evolves a temporal manifestation of limited human beliefs in place of the harmony of true being.

As the theory of matter changes to a less substantial concept the kaleidoscopic changes of its  
 15 phenomena are accelerated. Prophecy, foreseeing this gathering momentum in the latter days of waning beliefs in substance as material, foretold the harvest process that must effect a separation between truth and *contemporary* opposite  
 20 claims of error before the universal recognition of the perfectibility of man and universe could come. "Yet once more I shake not the earth only, but also heaven. And this word, Yet once  
 25 more, signifieth the removing of those things that are shaken, as of things that are made, that



those things which cannot be shaken may remain.”

Every thinker will agree that the harmonious development of anything on a universal scale can be accomplished only in accordance with a definite plan; the natural unfoldment of life, therefore, must include such a plan. A fact so fundamentally affecting all aspects of human thought not only demands, but is worthy of, some repetition. It has been well said that “truth is constant and lives by reiteration, whereas falsehood varies and dies.”

By interpreting metaphysically the hieroglyphics traced in the perceptible universe, the order and method of the universal design can be perceived and demonstrated. The book of human life, translated into its original significance, unfolds the true facts of being, and brings out the realities.

Professor Eddington in his Swarthmore lecture delivered before the Society of Friends, in London, comprehensively summarized the conclusion reached in the field of physics in the following deeply significant words: “Briefly the position is this. We have learnt that the exploration of the external world by the methods of physical

1 science leads not to a concrete reality but to a  
 shadow world of symbols, beneath which those  
 methods are unadapted for penetrating." The  
 work of penetrating to the realities underlying  
 5 the world of symbols, interpreting their mean-  
 ing, and making practical the knowledge of higher  
 laws thus gained, is being carried out in the field  
 of applied metaphysics. If the atom of which  
 the perceptible earth (as well as man's body) is  
 10 built is a symbol, it follows that the earth itself  
 and all that it contains of animate and inanimate  
 phenomena must be a compound, complex sym-  
 bol of a glorious reality indeed.

Atomic discoveries by physicists echo the sym-  
 15 bolic movements of thought impelled by creative  
 Truth. The amazing activity conceived within  
 the so-called material atom symbolizes the me-  
 thodical movements of conscious thought at work  
 in the orderly grouping and embodiment of ideas.  
 20 Every detail in atomic action and formations  
 symbolizes a universal basic medium of con-  
 sciousness in which all movements are mentally  
 correlated, from which they must proceed, and  
 by which all harmonious action must be im-  
 25 pelled. Emerson ventured the observation, "As  
 language is in the alphabet, so is entire nature

the play of all its laws in one atom." One unit <sup>1</sup> explained must be a key to all the rest.

No one has ever seen an atom; physicists tell us that millions would be needed to form an object visible under the microscope. They say <sup>5</sup> that, as far as their present knowledge goes, atoms are composed of particles of positive and negative electricity called protons and electrons. Each atom has a central positive nucleus scientifically related to a receptive circle which is <sup>10</sup> tentatively described as being composed of negative electrons. The lightest atom is believed to be that of hydrogen; the heaviest and most complex is thought to be that of uranium having a collective nucleus formed of protons and elec- <sup>15</sup> trons in closest union balanced by a proportionate circle of receptive electrons.

The myriads of positive and negative particles called electricity have been deduced mathematically from effects which cannot be otherwise <sup>20</sup> explained if reckoned from a miscalled material basis. Elemental forces believed to proceed from that same basis have been harnessed, in some instances, for useful work; in others, applied for a contrary purpose in "greater works" of in- <sup>25</sup> human collective destruction. The atom of phys-

1 ics of which the visible earth and man's body are  
 built, presents a graphic shadow or symbol of the  
 design of the true mental energy unit which, like  
 its symbol, must necessarily affect all other  
 5 units of which the *real* earth is built and in turn  
 be affected by all others, subordinate alone to  
 the one Mind its maker.

The rotatory movements of the "celestial"  
 bodies are symbolic of the grand, all-encompass-  
 10 ing movements of thought impelled by Mind on a  
 universal scale. They point to the harmonious  
 groupings of men and things attainable, in actual  
 human experience, through the establishment of  
 lesser systems of self-government whose methods  
 15 coincide with the universal order manifested.

It is a significant fact that, although the out-  
 ward effects are widely different, the plan and  
 order of the atomic symbol disclosed in the field  
 of physics accord with the plan of self-govern-  
 20 ment recognized and practically exemplified by  
 the seekers of reality in applied metaphysics.  
 While the solar system presents a mammoth  
 symbol of Mind's system of self-government and  
 enlightenment, the atom with its general plan  
 25 of centre and circumference is also a symbol of  
 the universal systematic movement.

The design of conscious evolution, practically 1  
applied, consists of a parent centre and branch  
communities. Beginning from the standpoint of  
positive discovery of a higher law, it unfolds  
naturally and logically Mind's plan of mental 5  
and moral government which impels systematic  
action linked with the highest ideal, its impulse  
and motive power. As new ideas unfold from the  
positive centre, new methods of application as  
naturally become evident. 10

The particles of electricity of which the atom  
of physics is believed to be composed, correspond  
to thoughts of a positive and negative character.  
Positive and true thoughts are emanations from  
the one Mind underlying all reality and are, 15  
therefore, channels of inspiration; they attract  
thoughts receptive of truth, symbolized by nega-  
tive particles of electricity or whatever other  
form of energy may be described by physicists.

The compound mental energy unit represented 20  
by an organization evolved during a seven-stage  
period of covenant co-operation, is shown to gen-  
erate the nucleus needed to form the essential  
positive centre of collective enlightenment in  
the succeeding period. The central nucleus, in 25  
turn, attracts its collective, wider receptive circle,

- 1 in a rhythmic order. Linked thus in scientific  
unity with numerous groups of individuals all  
find their happiness in receiving and giving out  
of the good unfolding from the infinite source.  
5 In proportion as this ideal is realized, in action as  
well as in theory, the outward and visible experience  
embodies the symbols of beauty and goodness that  
best express the harmonious reality.

The unfoldment of a new fact fundamental  
10 to life manifests the positive quantity of thought  
caused by the mental impulse for self-expression,  
an impulse natural to man as the offspring of self-  
creative Mind. This unfoldment of an idea is  
symbolized on the plane of action in perceptible  
15 phenomena. But such embodiments cannot take  
place until the impulse to give meets the desire  
to receive; then form begins to appear through  
the intensification of thought. This order of giving  
and receiving explains the negative and positive  
20 character of the mental energy unit symbolized  
in the atom of physics. The balance of power  
between negative and positive thoughts is maintained  
by the vital interests involved in the unity.

- 25 There is no greater mistake than to disparage  
symbolic phenomena, inasmuch as they are

figurative representatives of unseen realities. 1  
Without them we could not grasp the laws of life  
and their operation impelling ever higher self-  
development. If the laws of the Science of reality  
were understood and obeyed, the body would 5  
always be harmonious. There are, however, sym-  
bols of error which must not be confused with the  
true image. Forms of discord and decay can have  
no part in reality. Science distinguishes between  
the symbols of Truth, and those of evil which 10  
claim attention and would usurp man's inheri-  
tance of the power of true self-expression.

The universal design as humanly exemplified  
on a miniature scale in a parent and branch com-  
munity points to the universe and man as evolved 15  
by moral and spiritual forces, conscious energy  
derived from the one universal Mind, God. The  
millionfold intensity of the radiant reflection of  
energy, given out by a new compound unit of  
consciousness thus evolved, may be compared to 20  
the difference between radium and its ancestral  
relative, uranium.

The universal design of central enlightenment  
given out to a receptive circle as symbolized in  
our solar system is traceable in all perceptible 25  
phenomena. Since the recognition of the com-

- 1 pound mental unit, as both positive and negative  
in capacity, physical scientists have confirmed the  
universal symbolism of its plan by describing the  
atom of material mystery as also typifying in a  
5 general way the positive centre and receptive  
circle observable in the solar system.

Through many centuries but scanty record has  
been left of attempts to test, by experiment, the  
surmises of the world's profoundest thinkers  
10 relating to human life and the visible universe.  
While the fundamental truth that Mind under-  
lies all creation has been recognized by ancient  
philosophers, the function of man as the con-  
scious, collective, as also individual expression of  
15 the one Mind had not been clearly discerned.  
The momentous modern discovery of mental  
cause and effect, exemplified in the healing of  
disease, pointed to Mind as the cause of all real  
effects.

- 20 In the first period of mental healing dating  
from its discovery by Quimby, there was no  
recognition of the evolutionary design of Mind  
then awaiting discovery. In the second has come  
the unfoldment of the universal plan of the  
25 true order and relations that belong to evolu-  
tion. An unbroken sequence of conscious trans-



formation has thus been practically demon- 1  
strated in the linking of the past and present  
periods with a new discovery and verifiable  
example.

Human thoughts when in belief temporarily 5  
divorced from their *original* mental basis evolve  
uncontrolled elements of 'inhuman self-destruc-  
tion. Even destructive elements must fulfil the  
original order, within limits fixed by a conscious  
and subconscious consent to miscalled materi- 10  
ality. Bonds thus imposed evolve symbols of  
error which remain to be destroyed by dem-  
onstrations of the truth. In the periods of mental  
and moral evolution the harvest process of col-  
lective separation between truth and error impels 15  
the dissolution of an agreement in error and a new  
covenant with Truth and its demonstration.

The design of systematic development, exem-  
plified in the parent centre and branches sci-  
entifically evolved, in practical metaphysics, is 20  
equally demonstrable, in degree, in the domestic,  
industrial, educational, governmental, and other  
systems of human activity. It proves the orderly  
movements of all true thoughts to be subject to  
the beneficent influence of the one Mind, and 25  
this self-creative Mind reflected most effectively

1 by the common consent to a well-balanced covenant.

Mental energy is accumulated and released for the general good through the cementing effects  
5 of a mutual agreement. The common bond forms the normal boundary line or circumference of mental receptivity which widens with each stage in the new and higher unfoldment. It conserves and harnesses the mental element and  
10 enables its wider beneficial application. The scientific covenant impels and safeguards progress by focusing all interests in the survival of the advancing minority and the practical embodiment of the highest right discerned. The compact of brotherly love unites collective endeavours in furtherance of the individual discovery. It illustrates the universal system of true self-government by which the process of evolution can be shortened for all humanity. A  
15 voluntary obedience to the higher laws of Mind replaces the application of physical force.

This universal design, applied in human self-government and development, harnesses the waste force of the mental sea of common faith  
25 and hope, for the healing and progressive advancement of universal humanity in every line

of right endeavour. It irresistibly impels the suc- 1  
cessive individual discovery of facts fundamental  
to the life of all, and morally negatives illegiti-  
mate outdated official authority. To link moral  
force to spiritual understanding impels collective 5  
obedience to final right decisions by that force  
alone, and so must bring the end of physical  
warfare. This design embodied in human expe-  
rience increases human capacity, and multiplies  
good results by opening the safe and peaceful 10  
way for immediate right action by the smallest  
minority. It deepens true friendship, breaks up  
the false that hinders progress; and destroys dis-  
cord by reversing the wrong beliefs in which it  
originates. In every moral revolution Science 15  
unfolds both the constitutional right and the  
human ability to point and lead the way to har-  
mony; in so doing it develops and sustains the  
central positive nucleus on the upward grade,  
while widening the receptive circle in all succes- 20  
sive periods.

Practical demonstration proves that the posi-  
tive mental centre of spiritual discovery is iden-  
tifiable only as exemplified on the standpoint  
of its discernment.

25

In successive moral revolutions, the central

1 positive nucleus is able to raise the common  
 moral standard of right to coincide with the  
 higher spiritual law discerned. This metaphysical  
 method illustrates the very practical Scriptural  
 5 advice relating to all developments of organiza-  
 tion, "Either make the tree good, and his fruit  
 good; or else make the tree corrupt, and his fruit  
 corrupt: for the tree is known by his fruit." Collective error, isolated through the disapproval  
 10 of an outside wider circle, can be thus scientifi-  
 cally reduced to a minority and caused to dis-  
 solve painlessly. Evil can be overcome by adop-  
 tion of the system of government that coincides  
 with the universal design, and the periodic break-  
 15 ups of civilization thereby logically ended.

The order evidenced in the plan of the solar  
 system symbolizes the plan of spiritual evolution  
 in the universe of Mind; when practically ap-  
 plied, the individual discernment becomes the me-  
 20 dium of unfolding enlightenment for a commun-  
 ity. Such a group, though as small in comparison  
 to the planet as an atom to a man, yet may be-  
 come the medium of enlightenment for a world.  
 May not a world, sufficiently enlightened, be-  
 25 come the central medium of light for other  
 worlds? The positive centres in the units of

metaphysical groupings can only be wrought out <sup>1</sup>  
in a conscious endeavour that coincides with uni-  
versal laws.

The translation of the universal design in per-  
ceptible phenomena, into its underlying reality of <sup>5</sup>  
moral and spiritual self-government, introduces  
the era of scientific co-operation bringing new  
and higher achievements into human experience.  
Humanity, adopting the right system of co-oper-  
ation in its civilization becomes consciously allied <sup>10</sup>  
to the operations of higher universal laws. It is  
conceivable that collective consciousness burst-  
ing old barriers, and functioning in harmoni-  
ous accord with the laws of immortal being, can  
direct the harmonious unfoldment and group- <sup>15</sup>  
ing of higher phenomena as skilfully as can the  
conductor of a musical orchestra.

Consent to the scientific covenant is a purely  
voluntary choice in the beginning of each series  
of stages in the higher unfoldment of Truth and <sup>20</sup>  
Life. With each stage of progress lifeward its  
beneficent moral force vastly increases in power  
and momentum, not only sevenfold, but seven  
thousandfold. Voluntary obedience evolves the  
moral adhesion and cohesion necessary to main- <sup>25</sup>  
tain mutual relations between the centre of

1 higher perception and the widening circle of acceptance. The operative covenant thus embodies the divine plan for man's conscious government of his own body, and its progressive  
5 adaptation to an improving environment.

The atom — as graphically outlined by the physicists — echoes, from an opposite standpoint, Life's unalterable order of unfoldment. But like all things appreciable to the human  
10 senses it must be translated in order that the realities may be apprehended. When translated, the atom of physics is found one among myriads of figures symbolizing the wondrous order and method from which, however remotely,  
15 may be inferred the universal laws by which the one Mind functions collectively as well as individually in the unfoldment of the universe and man.

Throughout the entire record of life on this planet, the symbols which constitute the visible  
20 realm have been mistaken, at least by the great majority, for realities. The original facts of existence brought to light in metaphysical research and demonstration awake their corresponding echoes in many startling disclosures in the field  
25 of physics.

Einstein makes a basic proposition that space

is curved. From another standpoint, that of 1  
metaphysics, such curvature symbolizes the en-  
circling mental effect of a common consent to  
specific limits maintained in human conscious-  
ness throughout countless ages. 5

Fortunately, it requires no approach to Ein-  
stein's vast mathematical attainments, for any-  
one to recognize that countless mechanical  
movements must result from such curvature.  
And we must also admit that corresponding me- 10  
chanical movements in human life must be  
mentally correlated to the encircling effects of  
a common assent to limitations imposed by the  
belief in the necessity of sin, disease, and death.  
They can no longer be viewed as part of a per- 15  
manent law or routine, but as solely contingent  
upon a general consent that *could be changed in*  
*an hour*. With such a change the limits would  
dissolve and their enclosed shadows pass away.  
Each such effect of the world's present com- 20  
mon consent must symbolize something of  
the world of reality unfolding to human con-  
sciousness awakening from its long dream of  
materialism. For example, this curving effect  
produced by a collective agreement must, logi- 25  
cally, have a direct relation to an atmosphere of

1 thoughts that must encircle every organized as-  
sociation. So great is such a producible result  
that a change of the universal human belief on  
one vital point may change the world's mental  
5 concept of the dimensions of everyday experience.

New facts of existence can be discerned with  
increasing rapidity in applied metaphysics owing  
to the immeasurably greater speed that results  
from the growing consciousness of an individual  
10 and collective mental relation. Where even two  
or three are in agreement on a true idea, there is  
formed consciously the positive mental centre and  
receptive circle, the outward effect imaging forth  
in symbol the unseen unity. The limits of space  
15 and time "experiences" maintained by the slug-  
gish sensibilities of unprogressive majorities, have  
allowed but a mere glimpse of life's vast possi-  
bilities, thus actually confined by a stereotyped  
mechanically restricted mental and moral horizon.

20 The human race having agreed in a misconcep-  
tion of mortality as inevitable has chained itself  
to outgrown positions, and has remained sub-  
consciously imprisoned on a temporal standpoint  
within the narrow limits prescribed, through  
25 countless centuries, by the dictate of its majori-  
ties. Mankind has yet to realize that the one



Mind is the universal basis of every individualized 1  
manifestation of life. An enlarged mental out-  
look on life begins for the individual, on discon-  
necting thought from the common belief in  
miscalled material limitations. This compels the 5  
recognition of measureless possibilities, available  
as the effects of mental cause.

The seeker who has ventured even a little way  
in the Science of Mind finds himself impelled by  
his self-creative Principle to work out in life- 10  
practice each fact discerned. Conscious demon-  
stration of the universal design makes it alone  
possible for a minority so to embody the positive  
truth of life as to escape, by mental repulsion,  
from the downward pull of positive false beliefs 15  
held by a majority in the necessity of evil. Since  
the symbol so plainly teaches that positive repels  
positive, and negative shuns negative on the un-  
seen plane of thought, we should be careful to  
form our associations in accord with this self- 20  
protective method. Human rules of association  
that coincide with this universal law will balance  
all interests by making provision for harmonious  
individual progress.

An embodiment of the positive truth will not, 25  
cannot unite interests with any embodiment of a

1 manifestly opposite positive wrong. Of two opposite viewpoints only one can be the true. A sphere of activity bound by its collective assent to the positive truth cannot have any real sympathy with its illusory opposite. Recognition of positive and negative mental attraction and repulsion, and its relation to bodily conditions is a necessary step to the practical demonstration of conscious evolution. When a positive centre of  
 10 unfoldment, embodying a new idea, is shunned by an organized majority opposed to progress, the observer may mistake this scientific phenomenon as merely a domestic difference. In reality such repulsion prevents an obstructive influence from  
 15 injuring the new development thus held safely apart in its early stages. It enables an advancing minority to survive even official opposition to the truth essential to its existence.

This scientific protection from positive evil  
 20 influence illustrates the method for the overcoming of evil without resort to physical force. When metaphysically translated, electricity indicates the law which governs a right disposition of positive and negative thoughts in organized associations. The Science of reality takes up the human  
 25 life-story where the science that treats only of the

symbol stops, until physics and metaphysics recognize each other. The image of individual being must be, to the senses, a unit expressing mind and body. Mind, as the universal indivisible trinity, Life, Truth, and Love, can become appreciably expressed only in the manifestation of like qualities which are, indeed, indigenous to all intelligent existence. The manifestation of opposite qualities leaves visible man a symbol of falsity, hiding the original and real individuality. 10

Collective mental stagnation results from the failure to institute consistent moral and civil reforms necessary to protect the new embodiments of the higher ideals of advancing thought. In the event of final rejection, by a community, of an essential fact of being, disintegration must necessarily ensue. 15

Knowledge of the exactness of the systematic operations of Mind, in the government of thought movements, and of the wealth of life, truth, and love thus made available to humanity, is within the reach of every seeker. The greater mental energy given out from the positive centre is multiplied in proportion to the collective acceptance of the idea. Each recipient becomes conscious of the truth in varying degrees, and the 20 25

1 united capacity to function harmoniously in the  
true expression of the one Mind is thereby in-  
creased. This demonstrates the *living* way by  
which the practical transformation of earthly  
5 conditions can be realized.

It cannot be too often urged that periodic  
discovery of new facts of Science must naturally  
compel a corresponding obedience to new de-  
mands of Principle and result in the development  
10 of a higher capacity of true being. Such obe-  
dience involves radical changes in established  
customs. The new and crowning fact is, at first,  
a displacement factor, disturbing within the  
limits of normality. But without it, human life  
15 becomes static, and must degenerate through lack  
of new incentive.

In a scientific organization, proper provision  
should always be made from its beginning, for  
the progressive unfoldment that must come in  
20 the unchanging order; thus will the collective  
higher attainment be insured. The beauty and  
grandeur of the harmonious universal plan of  
evolving man and universe have been but little  
grasped by us. Neither could they be, until the  
25 windows of the human mind had opened their  
narrow slits to let in the light of Truth suffi-

ciently to realize somewhat its transforming <sup>1</sup> effects. Such an opening of mental windows means world resurrection, not from a physical or bodily death, but from the mental and moral blindness that *lead* to it. As the universal <sup>5</sup> design of evolution unfolds its wondrous order, mystery disappears, melting like morning mist before Truth's sunlight. Mind is the mental builder of the body in every instance; its methods are ever systematic; its substance is thought. It <sup>10</sup> is, however, only natural that the appreciable tangibility of mental substance should be proportionate to the individual and collective intensification of thought.

The dawning of a new fundamental idea on the <sup>15</sup> receptive individual consciousness is always the scientific beginning of a higher collective development of human capacity. At the end of such a period of general assimilation, the negative receptive mentality of a majority grown satisfied <sup>20</sup> with the measure of good that has been gained, has changed, become neutralized; in other words, the saturation point within that circle on the specific issue has been reached. If at that stage a new unfoldment be not forthcoming, degen- <sup>25</sup> eracy sets in. The discoverer of a new and fun-

1 damental fact of Life is forced by the Principle of  
individual progress to emerge from an outgrown  
form of co-operation. This emergence is essential  
for safety, inasmuch as a majority, even though  
5 degenerate, wields an official governing power  
over its own membership on the plane of visible  
action. An outgrown human position soon be-  
comes repulsive to advancing consciousness.  
Science, demonstrated, does not permit mental  
10 stagnation even of a laggard majority. An im-  
proved outward form is as necessary to present a  
new idea as new clothing is to replace worn-out  
garments.

With the discovery of the new fundamental  
15 fact begins the formation of the central nucleus  
on a higher basis in the recurring order. From  
that point goes on the development of the com-  
pound unit, multiplying the new idea through  
its reflection in the myriads of outward forms  
20 that constitute the sphere of man's environment.  
By outward embodiment, the new idea becomes  
recognizable, and ultimately acceptable even to  
those clinging, in the despair of ignorance, to a  
dissolving standpoint. When a moral break-  
25 down of the old positive centre becomes evident,  
its attraction wanes. A sudden mental awaken-

ing of the majority to its own lack of the one 1  
thing essential, ultimately causes a general moral  
chemicalization and collective transition to the  
new and higher standpoint.

Every man is mentally, and therefore must 5  
be scientifically, related to his environment in  
thought-filled space. The movement of thought  
in the field of consciousness is symbolized by the  
movement of light, which is estimated to be  
about 186,000 miles per second. But how slow is 10  
this when compared to the flight of thought as,  
untrammelled, it rises to the distant star, immeas-  
urably beyond earth's remotest bounds! The  
underlying fact that explains this speed is surely  
the truth that light is but the symbol and not the 15  
original substance of thought as proceeding from  
Mind, the infinite source, in accordance with the  
creative design. All the limitations of miscalled  
materialism arise from the fatal mistake of sup-  
posing the perceptible symbols to be the realities 20  
of life. Thus has been obscured man's power to  
exercise mental and moral control over move-  
ments organized by intelligence. Movement is  
never the result of fate or chance.

In the present momentous period, nearing the 25  
confines of a mystic materialism, humanity more

1 readily recognizes the justice and mercy expressed in the mathematical precision and changeless order of Science. It is this very exactness of law and order that makes possible the conscious  
5 unfoldment of Life's higher phenomena. By organizing human civilization in accord with the laws by which Mind functions, the realization of the infinite harmonies of Life can be attained. Life demonstrated in logical accordance  
10 with the design of Mind involves man's dominion over his body, its painless transformation, and adaptation to new environments.

The symbols of earth's shadows, translated, influence the thinker to form correct mental  
15 cepts before their outward effects appear. Visible phenomena, untranslated, mislead, and rob mankind of the harmonious unfoldment of reality. In the theory of true mental Science every real individuality is understood to originate and exist  
20 forever in the one Mind. But the exercise of creative spiritual energy must necessarily continue to impel the outward expression of individuality throughout infinity. The craving for happiness and good is inherent, God-implemented,  
25 in the human race, and finds its normal satisfaction only in what is good and true. Man, express-



ing infinite Truth in degree in conscious accord- 1  
ance with the design of Mind, cannot fail to  
develop his natural higher selfhood. Intelligence  
should be competent to reach the higher attain-  
ment of Life's undecaying phenomena, building 5  
ever higher on human hope and faith in the right.

The general enlightenment unfolding through  
the demonstration of Science is needed to purify  
the common conception of existence and enable  
man to demonstrate natural dominion over his 10  
body. In the higher development of scientific  
metaphysics the complex unit of mental energy  
is exemplified in rhythmic activity. This unit  
"pulsating, responsive, nucleated," capable of  
taking in and radiating ever more of the infinite 15  
ideas derivable from the universal basis of Mind,  
affecting all other existing things, and in turn  
affected by all, is subordinate alone to the one  
perfect creative Mind, its source.

Human existence, while believed to rest upon 20  
a suppositional semi-material basis, cannot com-  
plete the achievement of its own collective and  
national ideals, neither can it furnish any logical  
proof of the continuity of individual existence.  
Its structural formations manifest a strange mix- 25  
ture of good and evil.

1 In the mineral, vegetable, and animal kingdoms are found the symbolic gradations of a false concept of life as of material origin. The life record proves that the more advanced has  
5 been the individual attainment in the line of physical research, the greater has become the collective development of uncontrolled, destructive elements. Disasters on an increasing scale result from the multiplication of collisions, the  
10 products of mistaken beliefs that have been undetected, and therefore uncondemned, in their beginnings. After specific error gains a majority of supporters, it governs its embodiments through the medium of a common consent,  
15 until the harvest in scientific demonstration brings it out to be condemned and voluntarily forsaken.

Man is the highest expression of Mind, the one Spirit, from which the universe is evolved and  
20 by which it is governed. In Science man must reflect good only; and obey, collectively, as well as individually, the immutable laws of Mind, ever operative and always constructive. In ceaseless, conscious, rhythmic accordance with the  
25 sevenfold, systematic order, tangible thought-worlds become manifest. Evil beliefs, Truth's

illusionary unprincipled opposites, are always 1  
destructive and ultimately suicidal.

The physicist has visioned the marvellous trans-  
formatory possibilities that should result from  
the conversion of so-called matter into energy. 5  
Transforming one element into another may mean  
little to the lay mind. It is not difficult, how-  
ever, for anyone to picture conditions that might  
ensue if it should prove possible, experimentally,  
to convert a pound of hydrogen into helium, when 10  
the heat liberated, it has been stated, would be  
“sufficient to heat an average-sized house for five  
hundred years.”

It has been asked, Has any adequate provision  
been made for the control of elemental forces 15  
released by physicist and chemist, for the benefit  
of mankind? But does the lay mind take into  
consideration the proportionately greater release  
of those degenerate uncontrolled “elements” of  
unprincipled inhuman beliefs which, even through 20  
a minority of one, may so misuse the energy as to  
defy civilization and create wholesale chaos and  
destruction for personal ends? May not this self-  
destructive element be fairly classified in the final  
analysis as super-electricity, far exceeding in 25  
motive power for evil any thing within the scope

1 of the physicist? A play\* of these super-electrical,  
inhuman forces, uncontrolled, would be more  
likely to produce scenes comparable to those in  
Dante's *Inferno*, than the golden dream of the  
5 physicist, or the new earth of the Revelator's  
vision. Blake asks of the tiger: "What immortal  
hand or eye, dare frame thy fearful symmetry?"  
But where is the jungle scene that compares, even  
faintly, with the deliberately planned carnage in  
10 modern warfare? These destructive, elemental  
forces can be brought into subjection only by  
the discernment and collective demonstration of  
the higher laws of the one Mind, the universal  
basis of all real phenomena.

15 The work of the physicist pre-eminently ex-  
poses the need for the higher development of a  
system of government that can control on the  
higher moral energy level the degenerative for-  
eign mental element evolved by a common con-  
20 sent to specific error left to develop unchecked  
from a basis of illusion.

To the physicist we owe the marvellous models  
of the universal design disclosed in perceptible  
phenomena that symbolize the one unchanging  
25 order, balance of interests, and power, evolved  
between centre and circle. There can be only one

design by which Mind's systematic operations im- 1  
pel and govern the rhythmic unfoldment and har-  
monious grouping of the infinite ideas of reality.

The comprehensive aim of the scientist seeker  
is to build up a more glorious world concept — 5  
moral, perceptible, civil, and religious. Higher  
phenomena must unfold on each plane of  
thought and action attained. The order in which  
thought precedes manifestation necessarily in-  
volves recurring cycles of intelligent existence in 10  
which every day's progress fulfils every yester-  
day's prophecy.

The central purpose in the field of applied  
metaphysics is to demonstrate the plan and order  
of Science, unfolding spiritual energy on an ever- 15  
rising moral basis of human laws adequate to es-  
tablish the reign of righteousness on earth. In  
this demonstration, the hieroglyphics of spiritual  
law must be translated, and the emblematic hand-  
writing, that figures everywhere on earth's palace 20  
walls, read. While we learn to regard earth's  
loveliness as but "changing shadows," every  
leaflet becomes invested with a new glory as we  
realize with Professor Eddington that "they are  
shadows cast by the light of constant truth." 25

CHAPTER VIII  
BRIDGING THE RIVER

1 **M**ANKIND quite generally accepts the  
idea of a survival after death. Prom-  
inent physicists and religionists have  
endeavoured to prove such survival by trying  
5 to restore communication with those who have  
passed out of conscious touch with this earthly  
plane of experience. These persistent endeavours  
bespeak an insatiable human craving not only  
for individual immortality, but for a reunion  
10 with the beloved departed; a meeting deemed  
unattainable except through the portal of death.  
To the question, Can we hope to meet again  
those now on the other side of the door closed by  
death? Science indicates that such a meeting is  
15 both possible and inevitable.

The well-known law of positive and negative,  
attraction and repulsion, that causes two bodies  
charged with positive electricity to shun each  
other, indicates the manner by which this age-long  
20 question of our reunion with the departed can be  
solved. To achieve it there must be some under-

standing of the laws that govern both the seen and 1  
unseen planes of action. Survival was recorded  
of Christ Jesus, before and after his crucifixion  
— in the meeting on the Mount, and that later  
experience on the seashore in Galilee, when 5  
he talked and dined with his disciples. Both  
these meetings illustrate the fact that there must  
be a recognizable functioning of the body in or-  
der to make intelligent intercommunication of  
ideas appreciable. This must certainly involve a 10  
common basis of thought and action shared alike  
by ourselves and the departed in order to admit  
of such conditions. Through the symbols of elec-  
tricity we can learn the basic positive and nega-  
tive mental relations that must still exist between 15  
ourselves and the departed, and how a meeting  
can be effected by the practical demonstration of  
the higher laws of the one Mind.

The unique illustration furnished in the life of  
Christ Jesus, and the universal desire for the over- 20  
coming of human suffering, death, and separation  
show that the great need of the world is to gain  
an understanding of higher laws than those that  
have hitherto been called “natural,” by which  
the human mind has been able to function only 25  
within limitations too prescribed to permit a man

1 to control his own body or to realize his dearest hopes. There will be an immense advance in progress on the general recognition of the moral and spiritual laws that govern bodily conditions.

5 The universal design of Life, understood and demonstrated, brings within reach the establishment of the basic order in the spiritual evolution of the race. By its means self-development is impelled through linking the understanding of  
10 the advancing minority to the common interests. This union produces the multiplication of mental and moral energy needed to make the higher discernment effective for the common good and hasten both the individual and collective ad-  
15 vance.

To attempt to establish communication with the invisible departed in any other way than by obedience to the evolutionary process, according to the rules of the Science of Mind, is to  
20 seek the manifestation of ever-present Life through an opposite door of death. Negative repels negative, and positive repels positive. Intelligent communication between the departed and those on this plane of experience  
25 must be a practical impossibility while they remain on two directly opposed negative stand-



points of thought, and two equally opposed <sup>1</sup>  
planes of positive action. If we follow to its  
logical conclusion the premise that Mind is cause,  
and all effects are mental in differing degrees of  
intensity, we can learn through the symbol pre- <sup>5</sup>  
sented by electricity the lesson of practical re-  
union and how the meeting is to be accomplished.

The failure to discern any plan for the practical unfoldment of higher phenomena accounts for the mental apathy that has accepted death <sup>10</sup>  
as inevitable. If death were scientific and had any place in the universal design of Life, its separating effects could never be overcome. And if death were the result of a basic law, it would be impossible for Science to permit delu- <sup>15</sup>  
sive and abnormal means of communication and thereby stultify its own mandate. Such a contradiction would be outside the range of reason. Any attempt to infringe upon what is inevitable, because according to a law of Science, is neces- <sup>20</sup>  
sarily foredoomed to failure. If death is unscientific, it can be destroyed through discernment of, and obedience to, the ever-operative rules of Science which demand the conscious evolution of life. Unfoldment of life must logi- <sup>25</sup>  
cally destroy the opposite phenomenon of death.

1   Mysticism disappears in the practical applica-  
tion of rules of scientific organization by which  
the collective "greater works" foretold by Christ  
Jesus can be intelligently accomplished. In-  
5   dividual human consciousness cannot resist the  
universal impulsion to rise to a higher mental  
and moral basis, neither can collective humanity  
resist the attraction of the positive Truth indi-  
vidually discerned. Individuals who have be-  
10   come invisible through death, having passed  
beyond the commonly accepted limits of bodily  
conditions on our present plane of consciousness,  
must be under the same impelling necessity to  
solve the problem of life through higher under-  
15   standing. The circles of sweet friendships broken  
by the ruthless common enemy will inevitably be  
re-formed on the plane of a common understand-  
ing. To that higher energy level we may hourly  
advance in joy and happiness through the con-  
20   tinuous unfoldments of Science.

The operations of the law of positive and nega-  
tive, attraction and repulsion, on the plane of  
unseen thoughts, can be learned by the observa-  
tion of its effects shown in the movements of  
25   social organizations. Two local communities,  
each engaged in a purpose positively opposed to

the other, do not come together voluntarily. If 1  
individual members of either come incidentally  
within sensible range of the other, they show  
actual hostility, or else find nothing of interest  
in common. And yet, a large majority of the 5  
human interests — moral, personal, civil, and religious — of both such organizations are still manifestly related upon a common plane of conscious action. How much less possible, then, must be  
a conscious meeting between individuals func- 10  
tioning upon opposite mental and moral stand-  
points after the organic contingency of death.  
All the interests of each are thereby rendered  
negative, and thus cannot come together.

We can learn, first by logical deduction from 15  
actual facts, that the door of death closes between  
us and a departed friend because the common  
consent to laws of human limitation decrees it.  
Mind overrules the individual sense of death,  
and impels man's awakening within a new circle 20  
of consciousness maintained by both positive and  
negative thoughts necessary for a visible embodiment of life. But conscious communication  
has thereby been made impossible between  
friends thus held apart. Positive evidence of the 25  
truth of Life discerned and demonstrated must

1 destroy the opposite belief, restore expectancy,  
and cause mutual recognition to reopen the door  
that had been closed by death.

The members of the human body are so con-  
5 structed as to be mutually dependent upon the  
individual initiative for conscious movement.  
The universal design of unity that links collective  
membership to an individual initiative is thus  
embodied in man, the unit of individuality ex-  
10 pressing mind and body. There can be only one  
universal design of Life, and the same order ex-  
pressed in the individual unit, man, is also found  
symbolized in the compound, complex unit, the  
social organization. The social grouping presents  
15 what may be called a mammoth symbol by which  
the operation of Mind's governmental method  
can be perceived. To maintain the individual  
and collective mental relationship, the progress  
of the leading initiative and that of the commun-  
20 ity — religious, industrial, or otherwise — must  
be contemporary.

It is possible, by a unique example, to lift the  
veil of death and bare its mystery, by illustrating  
on a social organization the process of dissolu-  
25 tion, and the "passing on" of members to a new  
human standpoint. And further it can be shown

how reunion between friends thus separated can 1  
be effected on a new and higher basis of co-operation and the final remedy for death made clear.  
The process of death and individual survival cannot be illustrated on the human body because 5  
organic dissolution prevents limited human sense from penetrating behind the veil of mystery which then separates the living and the so-called dead, leaving both on opposite standpoints.  
But this limitation does not apply to the social 10  
body. The process may now be illustrated by two organizations, one in which an individual leading initiative is made essential for official sanction to enable the whole body to function according to rules accepted by common consent; and the 15  
other conforming to the universal design with evolving constitutional rules making due provision for a higher individual and collective development.

Picture a number of individuals assembled to 20  
form an organic whole, functioning under by-laws which, in any decision vital enough to involve a life or death issue for the body corporate, reserves the highest right of action to a single individual, its head or leader. This highest authority is made 25  
identifiable by the requirement of a signed

1 official sanction to enable the whole body to  
function under its accepted rules. It is obvious  
that this provision must definitely limit the  
power of action by the body corporate to a pos-  
5 sible failure, on the part of the individual leading  
initiative, to fulfil the personal requirement.

This corresponds to the limit fixed to human  
life which ultimates in death through failure of  
the individual initiative needed to cause the whole  
10 body to function. It illustrates the cause of de-  
cease among mankind as the effect of the indi-  
vidual higher discernment not being consciously  
and subconsciously linked to the collective men-  
tality. Therefore, in the crisis that comes with a  
15 higher discernment sufficient mental energy is  
lacking to enable the mind to function beyond  
the limit fixed by outgrown laws.

Now let us suppose the final organic contingency  
to have arisen. The individual capacity to act  
20 ends, for the whole organization, on the sudden  
decease of the leader. The mutually dependent  
parts are thereby officially deprived of power to  
act in obedience to the common laws by which  
alone the body functions. Because of the per-  
25 sonal individual inability, the action of every  
member has been affected. Continuing our illus-

tration, shortly before the collective contingency 1  
a member had departed "passed on," from the  
scene of mental stagnation (in other words, re-  
signed from that organization) to an independent  
outside standpoint of thought and action under 5  
conditions unhampered by the old limits. From  
this new standpoint of individual initiative be-  
gins a collective development of improved laws  
coinciding with the original design of individual  
and collective relationship, but making provision 10  
for bridging an interval during readjustment of  
co-operation on a new standpoint of successive  
discovery. Around this positive centre gather  
others, as gradually "departing" from the old  
standpoint to meet friends and acquaintances in 15  
a glad reunion on the higher *moral* basis of un-  
foldment according to operative rules. The new  
covenant requires agreement between motives,  
words, and actions. The scientific unity of  
thought, word, and deed must be maintained by 20  
obedience, in order to utilize the power of the  
covenant. Human law can in no wise infringe  
upon the exactness of the laws of Science. In the  
same degree that any attempt is made to com-  
promise with the obedience due to their demands, 25  
does man forfeit the exercise of his inherent ca-

1 capacity of higher self-development. The ability  
 of mankind to emerge from outgrown limitations  
 is commensurate with his willingness to recon-  
 struct human laws in consonance with the un-  
 5 changing laws of Science.

Each new world-period unfolds the operation  
 of higher laws which maintain individual and  
 collective human relations by linking the positive  
 centre of the individual higher initiative with a  
 10 receptive circle in accord with the universal de-  
 sign of Life. Constitutional demands bridge the  
 intermediate interval, and continue, while the  
 whole body corporate is being reformed and  
 adapted to changed conditions and environ-  
 15 ment.

The old organization of our illustration with its  
 individual positive centre left vacant; and the  
 new, with its living unfoldment, present two  
 positively opposite standpoints held apart on the  
 20 physical plane almost as completely as are the liv-  
 ing and so-called dead. Vacancy in the first office  
 marks the beginning of an interval during which  
 guidance must be sought through study and as-  
 similation of the truth already written. The irrev-  
 25 ocable requirement of the handwritten consent  
 of an acknowledged leader morally invalidates



lesser official authority that would hinder the 1  
constitutional development of the new and true  
idea, when discerned by the advancing minority  
in its logical order, and thus prevent collective  
progress. The old body having no conscious con- 5  
nection with the advancing individual initiative  
is found unable to hear, or to understand the uni-  
versal laws and design of immortality. The  
“passing on” of members from the old stand-  
point to the new, continues to illustrate the 10  
phenomena of dissolution and survival on the  
seen and unseen planes of earthly consciousness.  
This shows that the separation, caused by death,  
between opposite planes of thought and action  
consists only of the embodiment of a common 15  
consent to obsolete rules that forbid progress and  
limit human action — a consent which, at any  
moment, can be changed.

Organic repulsion increases in proportion to  
the positive truth embodied on the new stand- 20  
point. The organization that ceases to function  
through lacking conscious guidance, illustrates  
what happens in the phenomenon of death when  
a deceased human body has been forsaken by the  
individual consciousness required to prompt and 25  
direct its actions.

1 The minority, advancing under its new covenant of membership, presents the opposite illustration of *evolving* humanity. The marked tendency of one organization to shun the other,  
5 and the governmental development and continuing discovery of the facts of life by the "departed" minority, point to both the cause of death as the failure of a majority to revise human laws of limitation, and to the method by which  
10 death can be averted and the body transformed. This transforming change impels the revision of civil and religious codes to accord with the unfolding demands of Science.

The new organization of the minority, in our  
15 illustration, exemplifies a moral and scientific victory over organic dissolution foreshadowing man's complete control of his own body. It shows how human laws accepted by common consent must be readjusted, amended, annulled, and  
20 adopted to coincide with the higher law discerned. All mankind can be spiritually and visibly regenerated by relinquishing outgrown laws and evolving those that coincide with Science in all departments of human education and endeavour demonstrating the one Mind on a higher  
25 basis. Through exchanging a general false con-

cept for the true, the human body can be controlled in consonance with the higher demands of unfolding Life, Truth, and Love.

This example shows how, through intelligent application of the law of positive and negative governing thought and action, a reunion may be scientifically achieved with those who have actually passed on in death.

After a departure of individual consciousness from the visible body, individual and collective mental relations must still exist on the universal basis of the one Mind. As with the organization unable to function, so must it be with a bodily form mentally forsaken in death, because of the narrow limits fixed to normal rhythmic action by the common belief of a majority of mankind. The human body thus individually forsaken, remains to be accounted for within the circle of common belief in material "substance" and mortality. Until the human mind is brought into conscious obedience to higher laws, its symbol, the body, must fulfil the process of disintegration required by the common consent, contributing its share of "material" particles to the Darwinian train of recombinations.

Those who have awakened from death, to learn

1 that it does not destroy the consciousness of existence, cannot return to the old standpoint. A man cannot return to a past state to be again enwrapped in an old experience after having departed from it and started on a new course, any  
5 more than can one re-enter the precincts of a past dream nightmare set in a cast-iron mould of common consent that all within its confines must die.

Until the universal law of periodic discovery  
10 and bodily adaptation is accepted, the human concept held by the departed must be subject to the limits fixed by the common consent on that plane of action. When that consent is withdrawn the limits must disappear. The departed must be  
15 as dependent upon spiritual enlightenment as are we. The new light of fundamental facts can come to them only as it does to us by breaking the spell of an illusive materialism that presents but an inverted image or shadow of Life's ever-  
20 unfolding reality.

Those who have passed through death to an unseen plane must be no less recognizable by us than before. The universal world-design must become the true model for intelligent co-operative  
25 activity on every sphere of consciousness, seen and unseen. On a plane of action unseen to us

the tangibility of phenomena must logically accord with the human sensibilities maintained by the self-governing common assent of the greater number related on that plane. Those, therefore, who have "departed," in whatever stage, to a new plane of experience, must have come under the influence of the common consent there operative. Deduction from the premise of the one Mind as the universal basis and design of uninterrupted unfoldment, convinces the thinker who has tested the power of mind over the body, even in a small degree, that death is the consequence of an erroneous individual and collective conviction left *uncorrected* to become intensified throughout countless generations. Not from any supposed material basis, but from the one Mind must unfold the constructive method of reunion.

Out from the encircling shadows, human thought is advancing, consciously for a minority, and subconsciously for the majority, to the higher mental basis from which all real phenomena unfold.

A community desirous of achieving conscious self-development cannot help being attracted towards a positive standpoint of higher demonstration on a common plane of action. The

1 achievement of reunion with the departed, on a  
higher mental and moral standpoint of action,  
is a necessary step in the living pathway of con-  
scious evolution, the logical realization of which  
5 awaits co-operative demonstration. The door-  
way to a living higher attainment has been  
opened, the ever-widening highway of immortal-  
ity has already been entered upon, and applied  
metaphysics will ever be found exploring the  
10 way to yet higher attainments. With recogni-  
tion of the rhythmic individual and collective  
order in which all life unfolds from the one basis,  
the seeming substance of the wall of separation  
between one community and another, or even  
15 one world and another, is seen to be built only of  
shadows!

It is useless and profitless to attempt to de-  
duce, apart from scientific organization, the  
vistas of long-drawn-out periods of individual  
20 existence after death. But an awakening from  
that experience may well be like an individual  
emergence from a dream of suffering and mis-  
taken beliefs into a new environment which,  
until the design of Life and its unchanging order  
25 is recognized and obeyed, must settle down again  
into darkness and death. Any degree of physical

relief from suffering, obtained through death and 1  
not through the transforming effects of conscious  
right endeavour, can only advance the individual  
to the point of finding that so-called death can-  
not kill one's sense of life. Old false beliefs and 5  
evil tendencies could not be eradicated by dying,  
nor could painless spiritual evolution be gained  
by any number of such intervals of unconscious-  
ness and loss of bodily control in death experi-  
ences and new awakenings. The illustration 10  
shows it to be practicable through systematic  
co-operation of mankind to bring such reunion  
on a higher basis of common understanding,  
compatible with the actual progress attained by  
each.

15

Another logical deduction from separation  
through decease warrants consideration. After  
those who really love one another have been  
separated by death, a proportion of the happi-  
ness necessary to a complete sense of harmony 20  
must be lacking in the subsequent experience of  
both. Since life and love are eternal and indestruct-  
ible, the universal design of Life impels reunion.  
Dissatisfaction must overshadow to some extent  
the individual experience in both spheres. Ful- 25  
filment of the desire for reunion is impossible

1 while denial of its present possibility continues.

The conscious higher manifestation of human life that could still function normally on our visible plane of action was recorded in that meeting  
 5 of Jesus with his disciples some days after the ordeal on Calvary when he appeared in their midst and "they were terrified." To reassure them he said "Behold my hands and my feet, that it is I myself: handle me, and see. . . .  
 10 Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." The belief in the necessity of death obstructs and delays the attainment of conscious evolution, as  
 15 illustrated by Christ Jesus, through transformation of the human body instead of through its disintegration.

It is no more unreasonable to conclude that a friend, who has passed from this earthly scene  
 20 to a new environment, may think and even dream of one still in the human past, than that one who remains may think and dream of his departed friend. But dreamers are not in conscious communication, and while asleep cannot  
 25 demonstrate control over their actions on the plane of those who are awake. Each dreamer



being on a sphere of mentality disconnected from 1  
the other, must therefore remain apart, since each  
individual on his plane of consciousness is held  
within the mental circle of common consent in  
which he functions normally. Change the posi- 5  
tive conviction of a majority that separation is  
unsurmountable — from a positive to a negative  
expectant character — and what should prevent  
reunion on a higher basis of mutual experience?

A fundamental error, believed by a minority 10  
only, must be destroyed by the greater manifesta-  
tion of truth. The belief in the necessity of death  
when reduced to a minority, will yield its do-  
minion and death be overcome through the dem-  
onstration of life. When good is embodied, it 15  
outweighs and destroys specific evil, and turns  
the scale of human thoughts on the side of Life.  
A world-wide field of inspirational activity for  
the common good awaits those thinkers who  
love mankind. 20

When spiritualists relinquish the common be-  
lief in the necessity of death they, because of  
their expectancy, may more than some others,  
effectually help to destroy the separation caused  
by the common enemy. Through a changed 25  
viewpoint on that specific issue, they might even

1 be instrumental in tipping the scale of human  
interests on the side of life, and thus greatly  
hasten the collective realization of immortality,  
and a conscious reunion through the harmonious  
5 evolution of Life.

The phenomena of spiritualism, according to  
report, pertain mainly to unusual sounds, sights,  
disconnected fragments of conversation, and  
fleeting views of human forms. These phenom-  
10 ena are as unsubstantial to the waking senses as  
are those caught in the subconscious impres-  
sions in dreams. Unusual phenomena seemingly  
unexplainable may be produced through the  
medium of human mentality under abnormal  
15 conditions of dream-ecstasy, or in some instances  
involuntarily when awake — even as a person  
may tread unconsciously upon a hidden elec-  
tric bell, and be mystified as to how the sound  
originated. Abnormal occurrences, unexplained,  
20 do nothing to restore *conscious* recognition and  
*intelligent communication* with the so-called  
dead; they but delay it. Since thought is  
mental, whatever may be the outward form or  
“image” of its concept, that form must express  
25 the character of its origin or it is but as an  
empty shell.

Doctor Charles H. Tyndall says in his book, *Through Science to God*, pages 69 and 70: "We are leaving impressions of our words, actions and thoughts upon the universe as plainly and as indelibly as if we were chiselling them with steel in granite rock. . . . We register ourselves not only upon our own immediate environment but upon the entire universe. If we are not able at present to reproduce all the sounds and sights which we leave upon nature, our failure is due to our lack of sufficiently delicate apparatus and to the dullness of our senses of sight and hearing. . . . The rays of light falling upon us and reflected from us carry away countless numbers of images, so that millions of photographs might be taken of us almost at once, were there cameras placed in so many positions. These perfect pictures of us and of our acts are being ceaselessly carried into space." Such photographic effects and reproduced sights and sounds are not the original facts of consciousness. A picture of a friend is not that friend.

Mysterious phenomena may well be accounted for by a mechanical reproduction of humanly recorded sights and sounds, through involuntary acts, or through collective intensification of the

1 expectant thought of those consciously present.  
Unusual manifestations are quite reasonably explainable by the symbols described in the field of so-called physics. Unless the effects of deliberate  
5 deception, individual forms representing the departed may be accounted for as the recognition by those present of the pictured images of friends that have remained outlined in the general mental atmosphere after death even as an echo  
10 may counterfeit an opposite reality. Such phenomena are not satisfactory as evidence of the survival of individuality. The individual consciousness can only be manifested in normal conditions which accord with the laws of Mind governing  
15 positive and negative relations. Undoubtedly the human mind can function far beyond the limits at present accepted by common consent. Logical deductions of higher possibilities, from hypotheses supported by practical demonstration,  
20 tion, enlighten and lead us safely onward in our metaphysical research and demonstrations. Fragmentary evidence of a theory that does not accord with a law of Science fades and disappoints the seeker. Every hypothesis of a material origin,  
25 and of death as a necessity, will be exploded by the cumulative evidence and practical illustra-

tions of the true mental basis of life and its un- 1  
changing order. Immortality is the logical ultimate of *conscious* evolution.

In the example by which death and survival are illustrated by two organizations on opposite 5  
standpoints, it is plainly shown that mental and moral control over bodily action begins with the conscious individual initiative. The recognition of universal Mind's evolutionary design explains the intelligible reasons why the departed 10  
*need* not again repeat a death experience.

A regrettable effect of the teaching of spiritualism is that it undoubtedly intensifies the human belief in mortality and thus encourages decrease. It creates a false mental impression that 15  
death is the only, and therefore desirable, way to reunion with the beloved departed. The fact cannot be ignored that a meeting after death could be only preliminary to another parting, until death is consciously overcome by a practical and 20  
normal reunion on a higher plane of mutual consciousness; not by a return to one already left. When death is recognized and generally acknowledged as an effect of error, — to be consciously and subconsciously reversed by the opposite 25  
demonstration of a higher manifestation of Life,—

- 1 the practical method by which it can be overcome will be more quickly apprehended.

Liability to death will decrease in proportion to the collective acceptance and actual embodiment of the facts of Life. When its unconscious interruption between the periods of individual progress ceases, man will advance collectively to the higher spheres of intelligent development in accordance with the universal design.

- 10 The movement known as spiritualism expresses the hopes, fears, and intermediate strivings that take place between a relinquishment of mis-called materialism and new endeavours to grasp the true mental concept of Life and its infinite manifestation. Death has interrupted the conscious unfoldment of heaven and earth, mind and body, through the clinging of a majority of mankind to a mistaken theory of substance, as other than mental in origin.

- 20 Demonstration of the Science of conscious evolution will bring the end of painful separations from those we love. Shakespeare, wise in his generation, expressed a decided distrust of death as insuring any better prospects of peace and enlightenment beyond a long sleep with its speculative phenomena:

“To sleep! perchance to dream:— 1  
ay, there’s the rub.”

With one design operative on all planes of existence, it follows that the Science of conscious higher development must be everywhere demon- 5 strable on positive and negative mental stand-points. As the seekers in different planes and in various stages of human consciousness advance toward the central nucleus of unfoldment from the universal basis, all who are receptive 10 must come into a great at-one-ment. Spiritualization of everything related to this planet must include the practical “restoration of all things” that have been lost sight of. In the conscious re-union of those present on earth and those who 15 have been parted, perhaps during many periods of recurring separations, there will come, naturally, a recognition of the successive life-links of individual higher discernment—the discoverers, who have striven to unite each period of unfold- 20 ment until reaching the actual culmination of a moral and spiritual world unity. How insignificant and incomplete, then, must appear the darkened intermediate experiences, during the emergence of our world from a mistaken concept of life in 25 matter; and how vast the joy of spiritual unity

1 actually experienced on the new and higher basis  
 of existence. Through logical deduction from  
 proved facts we can conceive that each man in  
 his own niche of earthly experience will find his  
 5 relation with the lost multitudes gathering on  
 Mind's positive centre of unfolding life. After  
 many wanderings in different dreams—even like  
 the lost tribes of Israel, who, however long un-  
 conscious of their own origin, cannot escape the  
 10 awakening to their true identity—all mankind  
 will see Truth eye to eye.

In the happy meeting of the living and mis-  
 called dead, all must rejoice in the new and  
 higher sense of Life and its more glorious phe-  
 15 nomena. Humanity, risen above the old death  
 theory, and having learned that all suffering  
 comes through evil beliefs, limitations of good,  
 and ignorance of the Truth, will collectively take  
 step together in many and varied harmonious  
 20 groupings. All will progress on the pathway of  
 conscious scientific unity and painless evolution.  
 With affections renewed and purified, and life-  
 interests focused in successive spiritual dis-  
 coveries that must lead on to higher self-de-  
 25 velopment, there can be nothing to impede  
 harmonious progress. Death, the preconceived,



illegitimate offspring of a common acceptance 1  
of human life as material, already perceived by  
the minority of thinkers as the world's greatest  
blunder, will soon be recognized as such by the  
majority, and its power over mankind ended. 5

Until within the past century everything termed  
spiritual had been classified as supernatural, and  
altogether outside the limits of any rules for practi-  
cal demonstration. All this has changed and the  
life-story of painless evolution is before us. The 10  
term spiritual means purely mental—that which  
is unsullied and unlimited by the introduction of  
any beliefs of a material origin of man or universe.  
The hypothetical material is, in fact, the unnatu-  
ral man; the mental and spiritual, the natural. 15

Apart from reunion with the departed, the  
unreality of death could never be finally dem-  
onstrated. To bring this long-looked-for real-  
ization of unfolding immortality, the recognition  
and admission of its possibility is the first essen- 20  
tial step. Communication between differing  
planes of consciousness can be restored only  
in accordance with the universal laws which gov-  
ern the relations of all men on the basis of the  
one Mind. The bridge builder would not under- 25  
take to span a river whose opposite bank was un-

1 known; research and discovery must precede the  
work of construction. The recognition that the  
departed are held from us by the effects of a  
negative common consent to a supposed necessity  
5 of death must precede the demonstration of re-  
union. It is possible to bridge that river which  
separates us from our loved ones when the method  
is generally recognized and the laws set in con-  
scious operation; the desired end will follow in  
10 the natural order of Science.

Almost without wonderment the world ac-  
cepts the most revolutionary announcements in  
the field of physics. Do many pause to reflect  
that each disclosure is but another word added  
15 to the *letter* only, not to the *laws* of Life? Phys-  
ical science deals with symbols not realities.  
Failing to recognize the laws of Life underlying  
the symbols, humanity misses the divine, trans-  
formatory possibilities, and remains bound under  
20 old systems of the letter in opposition to the uni-  
versal design of ever unfolding Life.

## CHAPTER IX

### METAPHYSICAL HEALING

**M**ENTAL healing is but a forerunner <sup>1</sup>  
awaking mankind to the wondrous  
unconceived present possibilities of  
life. From its premises of mental cause and effect  
unfold the operations of creative Mind, in the <sup>5</sup>  
conscious evolution of life in which is no disease.  
The regeneration of the whole human race,  
through transformation of both mind and body, is  
the great work demanded of man by his Life-prin-  
ciple. The human race stands at the gate open- <sup>10</sup>  
ing to vast fields of mental research and intelli-  
gent higher manifestations of the one Mind.

Through the process of healing moral and  
physical discord by a changed mental outlook,  
as carried out in widespread sections of man- <sup>15</sup>  
kind during the past fifty years, the common  
hope of immortality has been increased. The  
fatal hypnotic influence of a common consent  
to evil is beginning to be generally recognized,  
and for that reason, to lose its old power. <sup>20</sup>

False beliefs can be outwardly embodied only

1 until they are detected and shown to be false.  
 The theory that disease and death are dictates of  
 a basal law of nature would furnish a fair argu-  
 ment against an intelligent creator. What a  
 5 parody on life has been human experience as  
 hitherto manifested on this planet! How could  
 universal intelligence destine man, the climax of  
 creation, to exist only for a brief earthly span  
 within the puny limits, appointed by common  
 10 consent, between physical birth and death. Be-  
 tween those extremes have been crowded in-  
 cessant desires for happiness, lofty unfulfilled  
 ideals of higher and broader interests, together  
 with unspeakable sorrows and disappointments;  
 15 the persistent unsatisfied pursuit of the *symbols*  
 while missing the *permanent facts* of real being.

How meagre, as yet, has been the realization  
 by mankind of its highest ideals, enjoying at best  
 only a little finding of truth, a brief application  
 20 of useful discoveries, before being hurried into a  
 predestined cul-de-sac of disease impelling either  
 a brave struggle and victorious recovery, or fail-  
 ure and unscientific tragic departure from the  
 visible plane of action. It is not too much to  
 25 say that the common belief of a majority of man-  
 kind in the necessity of death, instead of a con-

scious change, has clouded all human experience <sup>1</sup>  
with a dark shadow hovering over home, nation,  
and the world. The belief in death has fostered  
every moral, so-called physical, civil, and religious  
inconsistency which leads directly towards evil <sup>5</sup>  
in all its forms.

Undoubtedly mankind is collectively awak-  
ing out of a dream, induced in its beginning by  
illusionary beliefs supposed to be true facts.  
Thoughts intensified by deep feeling, earnest <sup>10</sup>  
purpose, or strong emotion take form the most  
quickly in outward action. All individualities  
express the one Mind in varying degrees and  
therefore, should function in accord with uni-  
versal laws of harmonious individual and col- <sup>15</sup>  
lective mental development. The original laws  
of health demand right thought and action.

Since man is the offspring of Mind, the only  
cause, his original nature must be purely mental  
— spiritual. Sin, disease, and death are the <sup>20</sup>  
temporal embodiments of false beliefs opposed  
to the eternal facts of truth and life. Every  
true thought unfolds from the one Mind, God.

Complete mental dominion over the body is  
man's rightful inheritance as the offspring of <sup>25</sup>  
Mind, but naturally such dominion requires an

- 1 absolute obedience to the rules of Science. The reason for the mass of contrary evidence that confronts us, in the form of sin, disease, and death, suffering, want, and woe, lies in uncorrected mistakes which need to be detected and explained. The attainment of jurisdiction over the body and its environment, is the vital purpose of scientific metaphysics—a movement fraught with untold blessings for humanity.
- 10 When sinful beliefs of anger, envy, hate, rivalry, prejudice, injustice, or fear are relinquished, and disease is healed through a realization of the opposite and true thoughts proceeding from perfect Mind, the specific discord is proved to have originated only in the false beliefs. Fears and false beliefs left to develop, uncon-  
demned and unexplained, combine as a spurious mentality and produce a false creation of temporal discord and decay.
- 20 It is readily conceded that the human body is, *in part*, consciously controlled; few are willing to admit that *all* action, both conscious and subconscious, is the direct effect of controllable mental impulsion. This is because it is not  
25 generally recognized that not only the individual consciousness but also the collective is a medium

of mental energy, affecting individual bodily 1  
action. No act can be wholly involuntary.  
Everyone recognizes a measure of responsibility  
for his own actions, inasmuch as certain mem-  
bers of the human body are obviously subject to 5  
mental control — as when the hand is moved in  
obedience to direct intention. There is, also, a  
rhythmic, organic, bodily action over which  
mankind is not generally believed to have con-  
trol; yet the opposite fact is the truth, since col- 10  
lective thought has a share in the government of  
the body.

The mental control of bodily action is illus-  
trated on a magnified scale in the self-govern-  
ment of the body corporate of an organized com- 15  
munity, and in this larger view, the operation of  
thought is more easily followed. Thoughts  
move in unresisting obedience to mental impul-  
sion. The eternal function of the advancing  
minority is to guide collective thought rightly. 20  
The directive activity of the few is always in-  
dissolubly related to the health, progress, and  
self-preservation of the many. The human gov-  
ernment that fails to recognize the basic mental  
and moral relation of the individual to the col- 25  
lective interests leaves the discovery of higher

1 spiritual laws, the leading factor in progress, unlinked to the interests of the majority.

The effect of a general belief in the necessity of disease is to intensify that error which, until  
5 collectively changed, becomes a law of discord to those who accept it as such without persistent protest. A false belief, if accepted by the individual, increases a liability to discordant conditions. Rejection of a false belief increases  
10 the natural tendency to health. Everyone who agrees with a specific wrong, adds something to its influence for evil upon others who also assent to it; and vice versa, the individual, by conscientiously and outwardly withdrawing from voluntary association with a positive wrong, receives  
15 bodily and mental benefit, and avoids injury to others. If an agreement in error is dissolved in time, diseased bodily conditions are assuredly prevented on a collective scale.

20 The individual who remains openly associated with any form of evil, while making no protest, surrenders his natural mental ability to resist any inroads of error in his own consciousness. This continues until he conforms unthinkingly to the discord that obtains within the circle  
25 of assent.



The mistaken fear of some supposed law of 1  
disease engenders a discordant tendency. The  
victim of disease must persistently resist the  
temptation to believe that he has no control over  
bodily conditions. A collective desire attuned to 5  
God and the right uplifts and helps the invalid  
to overcome any human sense of pain and bodily  
imperfection, even as the flowing tide aids the  
tired swimmer to reach the shore.

All things rest upon and proceed from a mental 10  
basis. Chemical analysis proves that human  
bodies, as also suns, planets, and flowers, are  
formed of the same elements, and subject to the  
same laws. When the bodily effects of human  
beliefs that limit health and life are more gen- 15  
erally recognized, the protection afforded by  
mutual co-operation in right government will  
become evident.

Disease is not by any means wholly the fault  
of the victim. It comes through the conscious and 20  
subconscious linking of the individual thought  
with general beliefs of discord. Voluntary asso-  
ciation with false beliefs and fears should be  
avoided. The universal conquest of disease and  
the prevention of death is the logical effect of a 25  
change in the false beliefs of a majority of man-

1 kind. Individual freedom begins with denials of the claims of error and obedience to the higher law of right thought and action.

The basic moral qualities that develop human  
 5 civilization are all conducive to health. Honesty, justice, love, sincerity, truthfulness, discernment, initiative, and moral courage are important factors in the embodiment of health. The opposites of these qualities are among the false  
 10 beliefs in which disease and evil begin.

Faith and hope are healing mental elements that emanate from the one creative Mind, God. The recuperative energy of faith is far beyond present general conception. Jesus intimated  
 15 its wondrous potential energy when He said that if but as a grain of mustard seed, it would suffice to remove mountains. Who can estimate the vast cumulative energy in collective faith or what it can accomplish, when rightly directed,  
 20 for the restoration and maintenance of universal health! The mental power of the collective faith of a *majority* in "God and the right" is equal to the demands of every occasion; it reflects, in degree, the creative spiritual power by  
 25 which worlds are evolved. There is no form of bodily or social discord that can withstand its

final commanding word, "Be thou removed." 1  
This mighty God-derived mental element, consciously focused on a right purpose, can indeed remove mountains of opposition to the fulfilment of Truth's mandate. 5

The Science of mental healing is implied in the familiar passage of Scripture: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to 10  
our God, for he will abundantly pardon." The term "unrighteous" loses its full meaning of unrightness when narrowed to a theological interpretation of wilful sin. Nothing can be righteous or right that is opposed, even if mistakenly, to 15  
the demonstrated truth.

The marvellous healing power evidenced in the mental element of faith, when that of the individual is linked in agreement with that of the mass, has been but faintly recognized. Few 20  
things show this more effectually than the general surprise evidenced when healing effects follow a sudden contagion caused by the focusing of collective expectancy on some specific mode or means of healing. 25

When incidental cures through faith have oc-

1 curred, the phenomenon has been regarded more  
as a miracle than as the result of the operation  
of a law of cause and effect, which, understood,  
would cause the healing to be the normal and  
5 expected result. The dark ages that followed  
the greatest demonstration of these miraculous  
results ever recorded, afford sufficient proof  
that a majority of mankind has given little con-  
sideration to their cause and has not even sus-  
10 pected the great underlying universal design of  
Mind and its orderly operation.

Although understood in degree by prophets of  
old, and practised centuries ago by Jesus, no rules  
for the application of mental power had been  
15 reduced to a workable system, until the middle  
of the last century. The modern rediscovery,  
by Phineas P. Quimby, of the power of Mind  
to heal disease, with his further recognition that  
all disease originates in false belief was the in-  
20 spiration which led to the movement known as  
Christian Science. Under the leadership of Mary  
Baker Eddy, who had been a patient and pupil  
of Quimby, a church organization was developed  
in which mental healing was adopted as a practice.  
25 In the early stages of the organization, the prac-  
tice was followed by marked instances of cures

which resulted in the rapid development of the 1  
movement. From the statement on Christian  
Science written by Mrs. Eddy, students were  
taught the first steps in the application of mental  
Science. 5

It was to that statement that I am indebted  
for my first knowledge of mental cause and  
effect, a knowledge gained through study and  
assimilation of the basic proposition of the all-  
ness of Mind. But while convinced of the truth 10  
demonstrated in the healing effects produced by  
mental means, no leading could be found for the  
wider application of this power beyond the  
limits permitted for the healing of individual  
cases. The maximum utility of such healing was 15  
soon reached in that organization; the greater  
problem — that of destroying the evils in which  
disease originates — required a knowledge of  
higher rules and methods.

It was in seeking for the method by which to 20  
harness and utilize the infinite mental power  
available for the healing of discord on a collective  
and world scale that the universal design of Mind  
unfolded to me. The discovery was made through  
interpreting the symbol presented by Mrs. Ed- 25  
dy's church organization. The irrevocable stipu-

lations embodied in the covenant which governed the functioning of that body as one whole, provided, on her decease, a unique illustration of the vital relation that exists between the individual and the community. The severing of that relation left the body unable to function under its accepted rules. This opened up to me the evolutionary system of organization needed to embody the universal design of Life and hasten its beneficent application for the attainment of health, peace, and human progress.

Unfortunately the universal application of metaphysical treatment of sin and disease has been delayed through being mistakenly regarded as a mysterious art, to be monopolized by the professional practitioner. Never was there a greater misconception.

It is wrong to suppose that the work of mental healing can be monopolized by any sect of religionists. Adopted and nurtured in its early stage by the above church organization, the new element, having been proved by experimental demonstration, became immediately available for all mankind. The next higher unfoldment was needed to identify the positive centre from

which to make known the new discoveries in Science.

Until the discovery by Quimby, of mental causation and its application in the healing of disease according to given rules, no recognition had appeared of the fact that each such "miracle" denotes the existence of a demonstrable law. One has but to recall those who were healed by Jesus as the result of their faith in him, or the many thousand instances that have multiplied in both hemispheres since Quimby's discovery, to prove that this mental quality is not alone sufficient to establish complete *immunity* from disease.

God, being divine Mind, Life, and Love, man should naturally be able to draw upon his Principle for the understanding necessary to demonstrate every law of life. Christ Jesus declared that if we pray aright, we shall always receive. Discord of every sort is always the result of some mistake that needs to be corrected. If it were otherwise, God would be self-destructive instead of self-creative.

Thousands of pilgrims will journey to a shrine consecrated as a healing agency. Perhaps a case of sudden healing has been reported there,

1 followed by others, at intervals. Each case has spread the report to a local circle and awakened a faint hope. After a time this evidence gathers force until, like a smouldering fire, faith bursts in-  
5 to sudden flame. A few pilgrims start, others respond to the new-born expectancy, and the contagion spreads. All, thus journeying in agreement, bring to the aid of each sufferer the recuperative energy of the healing element, until in  
10 the mental crisis on arrival at the desired spot, those most receptive are healed.

If the original report of healing had been false, and no such event had ever taken place on the central focusing spot, the pilgrim's healing would  
15 not be any the less likely to occur. No matter on what object the vast store of released human thought might centre its faith, the concentration of the healing power would perform the work. Once more mankind is called to witness the proof  
20 of a universal mental basis of life from which the actual embodiment of all perceptible phenomena proceeds.

It is the collective cumulative mental power of faith, drawn from the boundless reservoirs of  
25 Mind by each effort made to achieve the desired end, that heals. The sudden influx of energy



subordinates a belief in the outside evidence of 1  
disease which then loses its appearance of reality.  
The grave of a good man, a piece of his garment,  
a bone, or a well of water, are equally effectual as  
the agent in harnessing the waste force of the 5  
human mind on the higher basis. Mental apathy,  
that deadly foe to health, is arrested. Like an  
incoming flood-tide, awakened mental energy  
sweeps all before it, and purified consciousness  
rises up, a new self out of the waves. 10

How is it that human nature is so slow to learn  
the lesson of the spiritual substance of all good,  
and to apply the laws by which to utilize the  
inherent power of mind to overcome all that is  
opposed to life and health? The shrine is a 15  
pathetic witness to the wasted spiritual energy  
ever available and unutilized. The form of  
healing by collective faith focused on a specific  
object of worship illustrates the constructive  
effects of mental forces available to man, and 20  
also the contagion of a collective belief. The  
lesson of the shrine is both elementary and pro-  
found. It teaches the remarkable effect men-  
tally producible by a simple, even blind, faith,  
and gives more than a hint of the vast possibili- 25  
ties of unseen good awaiting the collective in-

1 telligent application of a universal faith focused  
 on the highest right. It tells of the link, purely  
 mental, that relates the one to the many, and  
 which, with whatever human limitations it may  
 5 be partially hidden, is of spiritual origin and  
 man's eternal inheritance from the one Mind,  
 God.

To the thinker, the scenes at the shrine warn  
 of the danger in allowing individual thought to  
 10 become focused on any false belief, and espe-  
 cially upon any that has received a collective  
 sanction. Earth's shrines are many and varied.  
 The mental contagion produced by an agree-  
 ment in specific truth is a permanent gain of  
 15 good. But a contagion of evil effected by a com-  
 mon consent may prove fatal; every evil sugges-  
 tion should be mentally repulsed.

Thousands may journey to a theatre intent  
 upon the play. A single positive cry of false  
 20 alarm, and the receptive collective mentality is  
 instantly focused on the new objective; fear  
 subordinates every other consideration, the  
 contagion spreads, and only after the resulting  
 disaster is it found that the original alarm was  
 25 entirely groundless. This illustration demon-  
 strates both the truth of Jesus' words and his

exact definition of specific evil as "a liar, and 1  
the father of it." Thus error works out to its  
fatal end an imitation of the indissoluble rela-  
tion that links centre and circle in an immediate  
unity of good. 5

The minimum of time was required in the  
theatre, to produce the collective results, be-  
cause the people were already actually gathered  
at one focusing point, and could be collectively  
affected in mind and body, as by a momentary 10  
flash of lightning. In such pictures we see, re-  
versed, the true system of multiplied power for  
the collective enlightenment and healing of the  
masses of mankind when agreed in both motive  
and act, and receptive of the truth. 15

Who has not been thrilled on reading of that  
great day of Pentecost when the chastened dis-  
ciples of Jesus, no longer weak, wavering, and  
inquiring "Why could not we cast him out?"  
advanced beyond their limited individual en- 20  
deavours and adopted a new method. Each dis-  
ciple had realized something of what his lone  
Master had felt through the inability of those  
"dull of hearing" to understand his teaching of  
the kingdom of heaven. Doubtless his endeavour 25  
to explain the new and strange truth, so mathe-

1 matical in its accuracy, had too often met with  
 the querulous objection, "words, words, and  
 then more words, and so little meaning." "Why,"  
 said Jesus, "do ye not understand my speech?"  
 5 Even because ye cannot hear my word."

Obedient to the emphatic last command of  
 their departed Master, the disciples gathered in  
 Jerusalem, "with one accord in one place" at  
 the moment of *unique* opportunity, to spread  
 10 abroad "the gospel of the kingdom." No longer  
 fearful they boldly took advantage of the national  
 festival to proclaim their message. In the midst  
 of the multitude of "devout men, out of every  
 nation under heaven," they formed, by their  
 15 complete at-one-ment, a positive nucleus of  
 spiritual unfoldment that met immediate re-  
 sponse. They demonstrated the multiplication of  
 spiritual power and human capacity attainable  
 through obedience and scientific co-operation ac-  
 20 cording to the plan of the kingdom which they  
 had been taught. Suddenly they were able to be  
 understood by the assembled multitude. The il-  
 lumination of the *creative word* flashed throughout  
 the vast assemblage so that all the devout (the  
 25 receptive) were able to understand, each from  
 his own national standpoint, "the wonderful

works of God." But the undiscerning said 1  
"These men are full of new wine."

It is high time that the link of conscious relation between the individual and the mind of universal humanity should be realized, expressing 5 as it does, in degree, the nature of the one Mind, God. Let the positive Truth be humanity's central shrine. In all social organizations, let Truth's new unfoldment be given the first place in authority and co-operative endeavour, and nothing 10 can prevent the individual realization of heaven's harmony. Resist any temptation to respond to a contagion of error, by association with its opposite, the specific truth. The promise is scientific, "Ye shall know the truth, and the truth shall 15 make you free."

The momentum of human events has been multiplied through the utilization of energy called electricity quickening the movement of mankind to reach various focusing points mentally agreed upon, for earth's shrines are many and varied. The radio with its message of disaster, or of peace, may direct the thought of a world toward a specific shrine — a focusing point of good or of evil. Through some public 25 agency a new form of disease may intrude upon

1 the thought of *thousands*; a message of disaster  
 may shock *multitudes*; a newspaper announce-  
 ment of a declaration of war can move nations to  
 instant action. Each discord depicted mobilizes  
 5 mental armies of thought on the specific error, to  
 construct its embodiments.

From an opposite viewpoint, the single an-  
 nouncement of a fundamental discovery, bene-  
 ficially affecting the whole of mankind, may win  
 10 wide acceptance to the side of life and health.  
 The reported recovery of a beloved national  
 leader may alone suffice to raise a *nation's*  
 thought of life to a higher energy level; the an-  
 nouncement of a public service where special  
 15 prayer is offered for all in need of healing may  
 resuscitate waning hope in the mind of many  
 readers. Each utterance of truth becomes as  
 literally the "father of it" as in the reverse pic-  
 ture (in the utterance of a lie), setting thought  
 20 in motion to produce the ideal that results in  
 the embodiment of the good and true.

Since universal humanity expresses in degree  
 the one Mind, the healing mental power must  
 therefore be at work in human consciousness  
 25 wherever men are found in collective agree-  
 ment—in one mind. The healing power of

which mind is the channel is a *collective healer* <sup>1</sup>  
always at work, unseen and unthought of. What,  
then, must be the beneficent result to the individ-  
ual becoming aware of his relation to this collec-  
tive healing influence in time of need? <sup>5</sup>

The individual practice of healing must cer-  
tainly continue until health is universally estab-  
lished, but it must be recognized that by far the  
more efficacious method is the prayer of the col-  
lective desire. Let the growing understanding of <sup>10</sup>  
this mental quality supplement individual faith  
in God, man, and the right, until we all *rest* in  
the firm assurance of receiving what we ask for of  
good, through the medium of true human con-  
sciousness reflecting, thus, Immanuel, God with <sup>15</sup>  
us.

Defy error of any kind to make you afraid  
and cause you to cling to it and thus intensify  
a concept of evil. The one Mind, God, being  
universal, cannot be truly expressed on earth <sup>20</sup>  
except according to the pattern of collective prog-  
ress. Science relates the individual to the com-  
munity, so that the truth demonstrated by a  
minority benefits all, each in his own order of  
fitness. It is a sadly mistaken view of Life that <sup>25</sup>  
one can be in agreement with his Principle,

1 Love, and reach a stage when he needs no com-  
 panionship other than his own. For a man to  
 attempt to exist independently of the collective  
 mind is impossible and would be as foolish as  
 5 to cut off from one's house the outside normal  
 supply of water, light, and food. Since every  
 individual manifestation of existence must origi-  
 nate and exist in the one Mind, the mental  
 relationship of one to all must be expressed  
 10 outwardly, as symbolized in the varied groupings  
 of the perceptible universe. When the unseen  
 links which hold us all eternally in Truth and  
 Life are understood, and realized sufficiently by  
 man, individually as also collectively, the omnipo-  
 15 tence of good will be demonstrated on earth.

While faith in Mind's infinite power causes  
 disease to disappear, trouble will recur unless  
 the erroneous belief in which it has originated is  
 destroyed. Faith must develop to understanding.  
 20 Although faith can remove a mountain, the under-  
 standing of the laws of Mind and their conscious  
 demonstration can move a world; faith can heal  
 disease, understanding can prevent it; faith in  
 God may find the narrow living way oft times beset  
 25 with persecution; understanding can construct  
 the highway of ever-unfolding good that links



earth and all its inhabitants to harmony, and 1  
reveals reality.

Spiritual understanding involves a recognition of Mind's creative energy, laws, and methods far beyond the range of faith and hope. Recog- 5  
nition and exposure of the evil beliefs which form the false basis of disease cause illusionary foundations to be forsaken for the newly discerned facts of life. Understanding can harness this element for the healing of the world by 10  
means of scientific rules of association.

The ill effects of a false belief that any disease or accident is the mandate of some mysterious law are cumulative; such a belief militates against the individual right desire for, and hope of, re- 15  
covery. Whatever the discord to be overcome, it is wise to realize without delay that it is not the result of any fundamental law of life, but of some ignorance or wilful disobedience to the perfect laws of right thought and action. Rest 20  
thought on the understanding of Truth's ever-presence and harmonious operations. Until learning the mental remedy for all disease, individuals are the unconscious, unresisting victims of the general fears and beliefs in some power of evil. 25  
Those most dissatisfied with the limitations of

1 so-called matter are soonest attracted to the safe  
and higher mental and moral basis of thought  
and action.

Moral, personal, civil, and religious conflicts  
5 affect the human body in varying degrees. When a  
discordant bodily condition appears, the specific  
form of error should not be wrongly classified  
as a physical ailment since its cause is always  
some conscious or subconscious false belief. If  
10 disease and death result from violations, voluntary  
and involuntary, of unknown laws, then a  
knowledge of those higher laws, and obedience  
to them, must impel the directly opposite effects  
of health and life. In the practical demonstra-  
15 tion of metaphysical healing the whole problem  
of disease and its death climax is approached  
from an entirely new standpoint — recognition of  
the natural perfection of the real man as the ex-  
pression of perfect Mind; and of the laws of har-  
mony that govern his ever-unfolding life.  
20

The definition of God as Love helps us to  
realize the healing power that belongs to an  
understanding of God, and the power that be-  
longs to Love's clear reflection through human  
25 word and deed. The persistent verbal assurance  
that Love can supply all human need remains but

a tinkling cymbal, unless supported by practical <sup>1</sup>  
demonstration. Evidence is required of the re-  
flection of love through man collectively, as well  
as individually, meeting humanity's daily needs  
of health and happiness. The most effectual and <sup>5</sup>  
far-reaching manifestation of Love on earth is  
an organized collective endeavour for the good  
of the greater number. "Though I have all  
faith, so that I could remove mountains, and  
have not charity [love], I am nothing." The <sup>10</sup>  
majority of thoughts representing mankind are  
always ready to accept and apply the truth when  
it becomes sufficiently recognizable through the  
actual *embodiment* of good. The scientific co-  
operation of faith and understanding will evolve <sup>15</sup>  
a higher humanity.

The greatest achievement in the healing and  
prevention of disease is to win collective response  
to the right ideal. The acknowledgment of  
Mind's supremacy, and the obedience by a major- <sup>20</sup>  
ity of mankind to the rules of Science discerned,  
would render needless any other means for heal-  
ing. Every man would be able to prevent disease  
by the recognition and relinquishment of error  
as misleading, and a grateful acceptance of the <sup>25</sup>  
opposite and true fact declared.

1 A single example of the healing of disease by  
released mental energy proves that, in the last  
analysis, the human body with all its suffering  
sensibilities is wholly subject to the power of  
5 Mind consciously expressed. The recognition of  
this regenerative truth by a majority of man-  
kind would release and transform universal hu-  
manity. But man, even individually, assenting  
to a right idea reflects in degree Mind's creative  
10 will and *sets in motion* a saving moral world force  
resident in all human consciousness. The whole  
human race, united in co-operative right thought  
and action, inherits power from its spiritual  
source to unfold glorious harmonies of Truth in  
15 accord with the universal design. Not ages, but  
moments only, lie between an awakened mankind  
and Life's infinite realities.

Temperance in thought, word, and deed is a  
rich contributor toward health and the speedy  
20 adjustment of all human interests with the de-  
mands of Principle. Its scientific practical sig-  
nificance is well worth a close analysis. Tem-  
perance is emphatically moderation as opposed  
to uncontrolled indulgence, or craving. Paul  
25 illustrated its beneficent effects in a simple and  
direct way by reminding the church of his day

how essential was this quality in athletes preparing for the Olympic games: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 5

Each day makes new demands for the exercise of control over erroneous tendencies in human nature; and no less of thoughts than of words and deeds. Action always was, and ever will be, the fruit of thought, but the outward act bears 10 witness in a degree only to the quality of thought that has preceded it. The Bible points to this fact in Jesus' higher criticism of the hollowness of Pharisaical worship; "This people . . . honoureth me with their lips; but their heart is far 15 from me."

It is possible to be strictly temperate in one thing and utterly uncontrolled in another. For instance, temperance in the matter of food and drink may accompany habitual intemperance in 20 the use of language. Violent invective, unreasoning prejudice, and unjust criticism are apt to become habitual; they stultify human justice and intelligent logical deduction. True temperance is the attainment of self-control, mental and moral 25 poise, evidenced in calmness, just estimates, and

1 consistent action. The strongest advocates of  
total abstinence from the use of intoxicants may  
forget the equal need for temperance in speech  
and action. To regard each side of the issue  
5 fairly, a craving for alcohol must be correctly  
classified with these other intoxicants as a prod-  
uct of human thought, to be overcome by moral  
not physical force. An outward abstinence from  
alcoholic beverages while accompanied by an  
10 unwholesome craving for them is in no real sense  
temperance.

Few people realize how easy it is to encourage  
and develop intemperance in its varied expres-  
sions. The habit of unrestricted personal criti-  
15 cism of the motives and acts of others is respon-  
sible for many of the worst crimes. Intemperance  
of speech may easily injure a man's life-prospects,  
or even cause his death. In the utterance of  
truth, words need to be well tempered to meet  
20 the capacity of receptive thought. A wisely mod-  
erated, reserved presentation of an entirely new  
idea may advance a whole nation, when pas-  
sionate appeals of an abstract nature may fail to  
gain the hearing of even a small group. Nothing  
25 is more conducive to real happiness, and health  
of mind and body, than the cultivation of this

great mental and moral gift, in the fulfilment <sup>1</sup>  
of Life's daily demands. It tends to establish  
and maintain health and happiness in families  
and nations, and is a quality that wins general  
approval and respect. 5

Self-control and calmness should certainly  
mark every step in the practical unfoldment of  
the design of Life, its system of co-operation, and  
the orderly development of Truth and Love in  
each stage of collective advance. The habitual <sup>10</sup>  
cultivation of temperance is ennobling to hu-  
man character; true greatness is unattainable  
without it. Every step toward the higher mani-  
festation of mental power calls for greater self-  
control in thought, word, and deed, since human <sup>15</sup>  
thoughts become more potent with every loss of  
material beliefs.

An evolving covenant uniting all in one grand  
life-purpose of immortal self-development in  
obedience to Truth and Love, helps each in- <sup>20</sup>  
dividual to maintain the spiritual poise that tem-  
pers thought and act in all things — moral, per-  
sonal, civil, and religious.

All bodily discord is the result of a general  
ignorance of man's purely mental nature and <sup>25</sup>  
origin. Perception and demonstration of the

1 higher laws operative in the Science of Mind unfold man's natural dominion, and the harmonious relation he bears, not only to his fellow men, but to his whole environment. The great majority  
5 of humanity has suffered for lack of the knowledge of truths that have been hidden by prejudice and the recurring official persecution of pioneer thinkers and demonstrators. Individual endeavour is not sufficient to enable the new truth to be  
10 made world known. There must be the central covenant union of interests to accomplish its new embodiment needed to win the wider world circle of response.

We must be willing to relinquish the old belief in a physical basis of limited existence and  
15 accept the mental. So close is the real relation of all men in the one Mind, in whom "we live, and move, and have our being," that the realization of Truth by even one member of a  
20 community may be multiplied, to contribute, in degree, to harmony in the daily life of all. It is helpful to realize that organic bodily functions must be subject to the same mental process as that illustrated in the government of an organ-  
25 ized community. We cannot deal separately with the phenomena of construction and dis-



solution whether presented by a human body <sup>1</sup>  
or by a religious or other organization. Both  
extremes manifested on the human body are  
literally expressed first on the unseen plane of  
consciousness, and this is also the case with a <sup>5</sup>  
community.

The method by which a painless destruction  
of disease can be affected collectively, as well as  
individually, must be worked out step by step in  
scientific metaphysics. All the problems related <sup>10</sup>  
to the conscious reconstruction and transforma-  
tion of the body must be practically illustrated  
in the transformation of the scientifically or-  
ganized community, however small or great.  
Every thought opposed to the development of <sup>15</sup>  
this high purpose for the enlightenment and re-  
demption of mankind from suffering is degenera-  
tive.

The physician relies first for success in healing  
on a correct diagnosis of the disease. A recogni- <sup>20</sup>  
tion of the belief in which a specific disease orig-  
inates, is equally desirable for the success of the  
metaphysician. Sin, though often unsuspected  
and difficult to overcome in the individual, be-  
comes quickly identifiable on its collective scale <sup>25</sup>  
as presented in a social, religious, or other com-

1 munity. But even if the majority of a membership is consciously or subconsciously refractory, and obstructive of progress, it is possible, in the demonstration of Science, for the whole body to  
5 be reconstructed and transformed. Little has mankind yet tested the great world force waiting to be called into operation by a common agreement to adhere to the true facts of Life as they unfold. In such an agreement personal problems  
10 come naturally under the beneficent influence of the universal laws that sustain every right desire; centuries of disconnected individual struggle may thus be wiped out.

The focusing of thought and endeavour on the  
15 highest purpose evidenced on earth, causes the lesser details of each individual life-experience to come into their right groupings. The unthought-of blessings that brighten human life through such co-operation are beyond compare.  
20 As with the social organization, so with the individual sufferer. Through acceptance of the perfection of the original truth of being, and willingness to obey the moral and spiritual demands of the hour, the individual and ultimately  
25 the whole of humanity, can be regenerated both in mind and body.

Spiritual discovery of new ideas, with their 1  
practical development for the common good,  
necessarily opens up new channels of human  
activity. An organization morally blind and ob-  
structive of truth is the product of a common con- 5  
sent to specific error. Envy, hate, and prejudice  
— if unrestricted — engender the worst forms of  
disease. Love, honesty, and sincerity are con-  
ducive to health, and flourish naturally under the  
protection of the covenant of a scientific unity 10  
in good. Co-operation in the upliftment of the  
true ideal unlocks the doors of human beliefs of  
limitation that would hide the infinite supply  
awaiting acceptance. The right ideal collec-  
tively embodied, causes an abundant outpouring 15  
of good, adequate to meet the specific need of  
all humanity. Nobler pursuits will replace the  
debasing misapplication of useful inventions in  
physical warfare.

It seems strange indeed that intelligent re- 20  
generation of the human body has not long ago  
been sought by religionists who, theoretically,  
fix their hopes on a future immortality. Recon-  
struction of a degenerate body demands a right  
understanding of thought as the substance of 25  
which all bodily forms are built. Some thinkers

1 recognize more quickly than others the immense possibilities of life, the wondrous vistas opened by the truth of Mind's supremacy. Normal human consciousness naturally craves present progress; 5 but craving is not sufficient. If the right desire is adulterated by a false conviction that the body is material and doomed to disintegration, the prayerful desire for life and good is being partially neutralized by the subconscious embodiment of 10 the common beliefs in material limitations.

To be convinced of the world's great need of mental, moral, and bodily regeneration, it is not necessary to visit the scenes of collective dissolution evidenced in sanatoriums, hospitals, or 15 battlefields. The common foe is no respecter of persons or places. Too easily we may see either a beloved friend or a so-called enemy laid on the bed of suffering. Has the apparent failure of a body to function normally lessened the avail- 20 ability of the infinite power derivable from universal Mind, by which to impel and govern all bodily action? Is there less of eternal Mind at hand to be consciously symbolized by man in body as well as reflected through mind? Spiritual 25 evolution furnishes positive evidence to the contrary. Mind is God, ever present, whose intelli-

gent manifestation in all that is conducive to life 1  
and health is demonstrable in obedience to the  
unchanging laws of Science. Common consent to  
error is the relentless jailer, binding an unpro-  
testing mankind in bonds of suffering. The mis- 5  
take of believing that a man's real individual  
consciousness originates in so-called "electrical"  
energy, of which his human body is said to be  
formed, apart from mental control, distorts the  
human concept of true personality, and in belief, 10  
disconnects man from harmonious relations with  
the environment in which he moves. The men-  
tal element in all human existence is ever at work  
evolving its own phenomena.

Practical demonstration of the Science of unity, 15  
by a voluntary association in a right purpose, un-  
folds in its natural order the unfailing method  
by which we can apply, rightly, the irresistible,  
constructive mental power of advancing human  
thought. The unseen power for good at work 20  
through obedience to the scientific covenant, in  
both its letter and spirit, can cause manifesta-  
tions of error to disappear, leaving the normal  
embodiment of life and health no longer ob-  
scured. In order to lift mankind out of age-long 25  
beliefs in some unseen power impelling disease

1 and death, mankind must utilize the full mental  
and moral might of the God-inspired spiritual  
agency of a covenant unity in the right. Christ  
Jesus, the greatest metaphysician on record, em-  
5 phasized the essential need for a covenant to  
adjust and maintain the balance of human in-  
terests. His teaching of mental power, beginning  
with but a grain of faith, was scorned by the  
organized temple worship of his day.

10 Building upon the premise that all reality  
proceeds from Mind, it should not be difficult to  
conceive of the present possibility of a higher  
individual manifestation of being. A complete  
change of the general misconception of life as  
15 developed from a so-called material basis, to the  
true concept of its universal mental origin,  
would cause so-called material limitations to  
disappear from human experience. Such a dis-  
appearance would leave apparent a better body  
20 and truer expression of being, in which phenom-  
ena would be no less tangible to the higher  
sensibilities.

We can readily conceive that if the body, lying  
prone after decease, were to disappear before  
25 our eyes, we should hardly be surprised, on turn-  
ing round, to see our friend talking to us as if

nothing had happened. When a majority of the 1  
beliefs in mortality that entangle human thoughts  
are reversed, and the truth of infinite Mind as  
expressed only in intelligent existence is accepted,  
mystery will disappear and the whole earthly 5  
scene will become clothed in new light, invested  
with a new meaning. General hypnosis, brought  
about by uncorrected common belief , causes  
the human body to cease action at the limit fixed  
by that common belief, unless reversed by the 10  
demonstration of Science. To escape from the  
hypnotic influence of a general mistake, the indi-  
vidual must change his own mental standpoint  
to the eternal basis of Life, the one perfect Mind,  
and act in consistent obedience to his changed 15  
mental conception.

On waking from the experience of death, man,  
being mental both in mind and body, would still  
be conscious of a bodily form. Paul realized that  
God gives to every man a body. Since God is 20  
Mind, the body must originate mentally and not  
in any so-called material substance. Ever-  
operative Spirit is the universal architect of  
conscious existence, always operating according  
to design in moulding the expression of thought. 25

Every germ of mortality from which springs

1 disease is simply some belief opposed to perfection. Such a belief develops a spurious manifestation not according to any law of the Science of being, but as the result of disobedience, con-  
5 scious and subconscious. A strong conviction of the falsity of any supposed law of evil, and the recognition and acknowledgment of the infinite and ever-available power of Truth and Life, is definitely constructive. Man, the offspring of the  
10 one Mind, God, must inherit all good, including whatever is requisite for health and happiness. This truth is beautifully expressed in the New Testament parable in the Father's reply to the elder son's complaint of the narrow limits and  
15 drab experience in his daily routine: "Son, thou art ever with me, and all that I have is thine." But even the son must ask in order to have.

The metaphysician's understanding of the supremacy of infinite Mind and the spiritual law  
20 of health and happiness, added to the individual patient's hopeful outlook, tends to outweigh specific error and cause a change, be it immediate or gradual, from diseased to healthy conditions. World-reaching results of collective heal-  
25 ing may be effected by the scientific community's positive conviction of the law of immor-



talities meeting an uprising human hope. Theory 1  
alone, apart from practical evidence, will never  
change a single mistaken belief clung to by a  
majority. Citations of abstract doctrines and  
far-distant promises, unsupported by actual 5  
demonstration of the destruction of sin, are not  
sufficient to heal disease permanently.

Rudimental information relating to mental  
Science has for some years been presented for  
public consideration. Testimonies of mental 10  
healing in thousands of cases have been publicly  
given at meetings held especially for the pur-  
pose by Christian Scientists and other religionists.  
Objections have been repeatedly made that  
the healing in a majority of cases has been of 15  
minor ailments, although cures of organic disease  
have been recorded. No unprejudiced thinker  
could seriously suggest that this vast body of  
evidence is wholly incorrect. Making full allow-  
ances for some inaccuracies, ample proof remains 20  
that the body is subject to mental and moral  
control, inasmuch as all manner of ailments have  
been treated individually by the same mental  
remedy with a large proportion of beneficial re-  
sults. How many of the listeners to those testi- 25  
monies have paused to reflect upon the far greater

- 1 results that must be obtainable by harnessing the mental element of faith in oncoming good and applying it systematically for the destruction of sin and consequent *prevention* of disease?
- 5 The mental healing of disease could never alone teach the universal design and rules of moral and spiritual evolution. In this epoch, there has dawned on general human consciousness the evolutionary truth that all discord can
- 10 be overcome by destroying the elementary beliefs of evil in which it originates. But the process of collective mental purification of human consciousness must be wrought out under the scientific covenant. Each member of an organ-
- 15 ization, as of a human body, shares in some degree the personal change effected through mental and moral chemicalization produced by the all-pervading presence of a new and true idea. Each member likewise reaps the mani-
- 20 fold benefits that become available through the collective oneness of purpose. No matter what form discord may assume, whether moral, physical, civil, or religious, it can be caused to disappear when understood to have no principle but
- 25 to have originated in a false belief. An illusory belief can become embodied as disease only

through its acceptance by the common consent <sup>1</sup>  
and individual fear connected therewith.

Vast stores of unused mental resources are available to humanity for the prevention of visible evil through a collective growing conviction of <sup>5</sup>  
God as perfect Mind, and the immortality of all that is good and true. The greatest possible estimate of unutilized energy in the movement of the winds and tides, or in unreleased so-called electrical energy, is small compared to the mental <sup>10</sup>  
might available to man when acting in collective acceptance of, and obedience to, the demands of Science. The intelligent utilization of that all-potent Mind-force everywhere present awaits practical, harmonious embodiment of each origi- <sup>15</sup>  
nal idea of Truth as logically discerned. The correct application of released mental power undoubtedly requires the highest intelligence and purity of motive and action. Healing of the greatest number can be accomplished in pro- <sup>20</sup>  
portion to the assimilation by mankind of the universal design of Truth's central unfoldment and its receptive circle.

It is through seeking and finding and active service in making known the truth that every <sup>25</sup>  
human need is met in Science. Man recognizing

1 himself as the spiritual expression of Mind will naturally love his neighbour. The mental and vital relationship of one and all mankind is traceable even in the motive which impels the  
 5 production of mechanical invention; wherever a collective need is felt, there is forthcoming the individual discovery.

It is a fallacy to assert that "God acts," and expect harmonious action to result according to  
 10 unalterable laws of Mind while ignoring man's part of active obedience to those laws which govern all action. How can discord be averted in such circumstances, when obedience to law is the condition of concord? The common belief  
 15 supported by an unprotesting resignation of a majority to the evil suggestion that all must die, is a subconscious, degenerative influence at work in the deeps of human nature. This unseen enemy depletes mental energy and is directly related to  
 20 each and all of the various personal changes which culminate in death.

The hypnotic circle of an agreement with death has caused the greater part of human thought to fall asleep, and in that condition to remain  
 25 unaware of the design of Life impelling unfoldment of the laws which govern the demonstra-

tion of Truth and Life. From a circle asleep no <sup>1</sup>  
higher demonstration need be looked for, to point  
hungering humanity Lifeward. But the reign of  
evil in all its varied manifestations of disease,  
accident, murder, war, suicide, and senile decay is <sup>5</sup>  
strictly limited. Sin can hold sway only *within*  
the curved prison wall of a sleeping common con-  
sent which must suddenly dissolve in a collective  
awaking, through the escape of the uprising in-  
dividual consciousness. Science, demonstrated <sup>10</sup>  
in applied metaphysics, is arousing the world's  
hope, and opening wide the prison door.

The mental power resident in a conviction of  
immortality has been more or less ignorantly  
reversed on the plane of human action by well- <sup>15</sup>  
meant civil laws that pander to the opposite  
belief. The resuscitating mental energy of uni-  
versal Love reflected, is excluded from associa-  
tions bound by unprogressive rules. Bound-  
less joyous possibilities pervade a community <sup>20</sup>  
united in conscious agreement in unfolding truth.  
The life-giving effect of mental energy that opens  
heaven to humanity, has remained practically  
undiscerned and therefore unutilized except by  
the few.

25

All destructive elements are related to temporal

1 manifestations of life misconceived as material in  
 origin and therefore subject to the discords of so-  
 called matter. Life so lived may well be described  
 as a dream. By relinquishing the central false  
 5 belief of life as originating in matter, and con-  
 sciously accepting the fundamental fact that all  
 life is in, and ever sustained by, Mind, the human  
 mind rises simultaneously to a new outlook on  
 life. Each new note as sounded by the utterance  
 10 of a new idea on the scale of immortal being, is  
 caught and answered in glad response according  
 to the individual preparedness for the higher de-  
 velopment. Purity of purpose and obedience to  
 Principle are the leading factors in the healing  
 15 of human discord on the smallest as also on the  
 largest scale.

Until a man awakes to the fatal effects certain  
 to follow the entertaining of thoughts of evil in  
 any form, he must suffer for permitting their  
 20 intrusion. As described in the New Testament  
 parable, the strong man while asleep may easily  
 be robbed, but "if the goodman of the house" is  
 made aware in time of the intended theft, he will  
 be wise enough to meet the intruder awake and  
 25 not suffer his house to be broken into. The house  
 corresponds to the body; the "goodman" to

the individual consciousness awake, or asleep. 1  
Through the divine impulsion of the movement of  
applied metaphysics, mankind is awaking to find  
and exercise his inherent capacity of right think-  
ing; this affords abundant protection from the 5  
intrusion of thoughts of evil, which would ob-  
struct his higher self-development.

While it is essentially the purpose of the meta-  
physician to prove Mind's power in the healing  
of disease, it must be remembered that in abso- 10  
lute Science there can be no disease to heal.  
How is it that the infinite source of recupera-  
tive Mind-force has been left for countless cen-  
turies almost untapped, while drugs and physical  
hygiene have been feverishly exploited to reno- 15  
vate depleted nervous energies? Is it not chiefly  
because the voice of the discovering minority  
has been silenced? Have not man-made laws of  
limitation too often been permitted to support a  
fatal opposition to the laws of God? 20

The first question to decide is our own mental  
attitude toward the common enemy. Strange as  
it may seem, only a minority on earth, even to-  
day, openly declares death an enemy to be over-  
come; and yet, an inconsistent majority takes 25  
elaborate precautions against its most distant

1 approach! But is not the minority, persistent in its conscientious protest, a sign that the midnight of materialism is past and a general awakening at hand?

5 A co-operative effort to direct human thought aright is needed to outwit and destroy disease and death. That such an endeavour in metaphysics applied by a minority is broadening its field of influence and rising higher, fulfils the un-  
 10 changing order in the universal design; and evidences the higher hope and ultimate victory over all evil. Harmonious action is the natural result of all progressive developments that coincide with the universal order. The upward and out-  
 15 ward movements of a scientifically organized minority save it from otherwise disastrous collisions with the barriers formed by common consent to outlived routines.

The law of mental cause and effect is the  
 20 basis of the New Testament teaching. The higher theory of the design of Mind with its positive centre and receptive world circle, and of an opposite counterfeit manifestation are indicated in one verse of the New Testament:  
 25 "For as by one man's disobedience many were made sinners, so by the obedience of one shall



many be made righteous." That deep thinker, <sup>1</sup> Paul, declares that death came into the world as the result of one man's sin which became general. The whole human record supports the fact that evil imitates, in the development of dis- <sup>5</sup> cord and chaos, the same order as that evidenced in new unfoldments of truth and life. The laboured development of a positive error, from its individual beginning to its saturation point of collective development, produces only a <sup>10</sup> counterfeit, which comes to a sudden termination. The counterfeit of the design of Life embodies the fatal limits of false beliefs, and therefore presents an exact opposite of Mind's universal design of conscious uninterrupted self-devel- <sup>15</sup> opment. In either case the vital relation of the individual to the community, the positive mental centre to its circle of response, in contrast to a negative centre, is shown. The nature of evil in all its forms was described by Christ Jesus as <sup>20</sup> "a liar, and the father of it." According to his teaching, therefore, whoever denies the truth of a single new fact of existence is "the father of" subsequent denials, and responsible for the collective evils that must result from the first lie. <sup>25</sup>

Humanity, beset with multiform discords

1 and suffering, is rapidly nearing a general disillusionment. The momentum of the human struggle for existence, in the face of increasing dangers, has resulted in more readiness to relinquish outgrown positions and willingness at least to examine evidence of the higher spiritual laws of harmony. These propitious signs also indicate the strengthening spiritual grasp of the ever-advancing minority on the unseen waiting  
10 good.

It is natural that a universal design must be adequate to impel universal progress. The true co-operation that promotes harmonious action also increases man's love towards his neighbour, and engenders a desire to help one another to resist whatever is known to endanger the common well-being. Both health and happiness are augmented by truly loving our neighbour; disease and death are accelerated by a collective  
20 disobedience to Truth's commands.

According to the false theory of a material existence, spiritual realities are wholly speculative, and undemonstrable. Man's body has been believed to be formed of a substance radically  
25 different from his mind. For this unsupported reason, the human body has been supposed to

be only partially subject to mental and moral control.

There is neither possibility nor opportunity for inertia in a body which symbolizes Mind's harmonious action. All real phenomena unfold from the one Mind, and must partake of the nature of their common origin. Even the smallest spiritual manifestation of infinite Mind must be fadeless, and adaptable to the unfolding higher conceptions of goodness, grandeur, and loveliness, that must ever characterize spiritual man and his environment.

Webster defines inertia as "that property of matter by which it tends to remain in an existing state of rest, or of motion in the same straight line or direction, unless acted on by an external force." While generally believed to be a fundamental property of so-called matter, inertia is, in fact, a strictly mental effect of the artificial limit fixed by conscious and unconscious opposition to the universal laws governing uninterrupted progress. It arises from the belief in a theory of life as unfolding from two opposite sources, Mind and matter, with human existence swinging like a pendulum between the two extremes.

Earthly experience, the outward effect of a

1 common acceptance of the theory of mis-called  
matter, has been supposedly disconnected from  
the conscious operation of the higher moral and  
spiritual laws of life and health. This has left  
5 mankind subject to temporal forces evolved  
by the degenerate elements of false inhuman  
beliefs of sin and death. Life unfolds the opera-  
tion of the laws of Mind in practical demonstra-  
tions of the truth discerned. Through obedience,  
10 human consciousness can express a higher mani-  
festation of existence. Science demonstrated  
explains all so-called bodily mechanism as no  
less mental in its intensified outward formation  
than in its unseen inception. In the reality of  
15 things, of which the visible earth is a complex,  
shadow symbol, every visible embodiment must  
express the harmonious operation of ever-active  
Principle.

Chemical compounds have been conceived by  
20 mankind as composed of matter-substance.  
These compounds have been applied as material  
remedies for disease which has resulted from self-  
imposed limitations. The healing that follows  
the use of drugs is a literal illustration of the  
25 self-destructive methods of mis-called material  
existence when physical discord is caused to dis-

appear by application of its own elements. But <sup>1</sup>  
if a fever, believed to result from physical dis-  
cord, can be destroyed by a mentally selected  
compound of physics, is not the mind proved  
superior to the drug? The individual human <sup>5</sup>  
mind, while resting on an illusionary semi-mate-  
rial basis, participates in the universal belief  
relating to the drug. This belief includes the final  
decomposition of all so-called matter, which if  
pushed to its ultimate issue, would involve de- <sup>10</sup>  
composition of the human body.

Through the practical illustrations of truth in  
scientific metaphysics, error can be forced to its  
*moral* limit in time for exposure and reversal  
before reaching its final *personal* limit in bodily <sup>15</sup>  
suffering. By the practical moral urge, a whole  
community can be mentally awakened to its  
danger in time to forsake a mistaken standpoint  
and so avert bodily suffering. The theory is  
false that man has no inherent power to develop <sup>20</sup>  
the continuity of individual consciousness and to  
govern his own body.

Until humanity awakes to the truth that Life  
is demonstrable in Science, human bodies are  
like galley slaves, bound to a basis of miscon- <sup>25</sup>  
ceived physical limitations evolved by the com-

1 mon consent. The control of the human body can  
 be gained only by an understanding of its mental  
 origin. To maintain any limit whatsoever to the  
 range of man's true consciousness — always  
 5 present in the human race, to be manifested — is  
 to bind within that limit all who accept it. Man's  
 spiritual body is held within his true conscious-  
 ness and scientifically related to the collective  
 mentality on the visible plane of action. The  
 10 deific power of Mind operates through universal  
 laws governing all action. Beginning with two or  
 three, a community — whether church, nation,  
 or world — if scientifically organized to embody  
 the true facts of being, is consciously allied to  
 15 omnipotence.

Love rules the world and its inhabitants and is  
 the living Principle of every man. So vital is the  
 scientific nature of the common tie of brother-  
 hood that binds humanity in a unity of good  
 20 which excludes false beliefs, that the demon-  
 stration of life itself hangs upon it.

The time has now come when physician and  
 metaphysician can assuredly meet in scientific  
 co-operation on a plane of common humanity —  
 25 the alleviation of human suffering. Too long  
 have they been considered antagonistic, the one

to the other. In the first period of mental healing, a mistaken concept of the nature of all temporal means, as substantially material, obtained credence. It is vital to the general interests that this misconception be corrected and the various mental and moral stages in the healing of disease understood in their order.

Intelligent co-operation with the faith reposed for centuries in medical means is not a fusion of methods, but the humane addition of mental power to the common hope in temporal means. This in no way intrudes upon or interferes with the entirely distinct medical procedure. The time has come when the claims of error are impelling the wider recognition of the one Mind as the sole sustaining element of human life. The condition of the world calls for general knowledge of the Science of Mind operating in the greater effect producible by the systematic application, both conscious and subconscious, of mental power. Obviously then, the minority first to perceive the saving truth must bear a vital relation to the majority. The endeavour must be to utilize intelligently the greatest quantity of faith to produce the maximum of good to the greatest number. This method is eminently

1 scientific. In the healing of the greatest number,  
the greatest faith must clearly be attainable  
today through the co-operation of physician and  
metaphysician, each contributing the element  
5 needed to supply the other's lack. But to *prevent*  
discord another method has to be invoked and  
another agency employed.

Each stage in the progress of mental healing  
is bringing to light new laws of Science that  
10 impel a higher obedience productive of the  
greater good. Although in the individual ex-  
perience faith may effect a cure, it is wholly inad-  
equately to meet the radical demand of the next  
stage — the *prevention* of suffering. To pre-  
15 vent disease requires the destruction of the de-  
generate element of wrong belief in which it  
originates. Were this not so, healing by faith,  
smoothing the pathway of error, would result  
in the multiplication of disease, and place a  
20 premium on vice — a sin cancelled today and  
the sinner returning tomorrow to seek absolution  
for further delinquencies.

The increasing need for collective healing, and  
still more for prevention, demands that the  
25 rules of Science which govern all higher develop-  
ment shall be understood and applied. The



mental power of human consciousness on the 1  
side of life and hope must be harnessed for more  
effective application in the healing, self-govern-  
ment, and higher development of humanity.  
The scientific co-operation of physician and 5  
metaphysician is both mental and moral, for  
there is no real substance other than mental, in  
varying degrees of intensification. It is a dan-  
gerous misconception to attribute some definite  
power of evil to medical means, instead of recog- 10  
nizing them as part of the phenomena of the  
human mind, embodied mental concepts origi-  
nating in the same limited beliefs of substance  
as the body to which they are applied. When the  
human mind advances beyond its old beliefs of 15  
limitation, the human body, its phenomenon,  
will be proportionately transformed.

In accordance with the rule that the greater  
controls the lesser it becomes necessary that the  
metaphysical method adopted by the small mi- 20  
nority of mankind called Christian Scientists  
should be added to the faith and hope of the  
majority of mankind. In no other way can the  
universal destruction of disease be accomplished  
on the present plane, and its obstruction to Life's 25  
higher unfoldment ended.

1 The true metaphysician by his treatment  
supplements the healing efforts of the doctor,  
and touches to new issues every grain of the  
patient's faith in life and good until there is no  
5 disease to heal. The mental quality of universal  
faith and hope is directly constructive, and it  
must be enlisted on the side of health; indeed, it  
cannot be dispensed with. The healing value of  
faith and hope must be estimated quite apart  
10 from any miscalled material efficacy credited inde-  
pendently to the drug or other agencies employed.

As by an awakened faith one man may be  
healed, so according to the faith of a majority  
in all good, may the world be healed; or, una-  
15 wakened, die. The common faith of the majority  
in a suppositional inevitability of disease, or  
even death itself, becomes a governing power  
producing degenerate effects on the visible  
plane of action, until reversed by Science. Un-  
20 progressive faith grows blind through mental  
apathy, and leads to worse disasters. Unless  
advance is made to the next step in a higher  
understanding and demonstration for the con-  
trol and destruction of sins, the Science of mental  
25 healing would again be lost as it was in the days  
of primitive Christianity.

It devolved upon Christian Science, in its 1  
first period of organization, to demonstrate  
the simple rule of faith. Its higher develop-  
ment has been confronted with the more diffi-  
cult problem of the collective destruction of 5  
sin. Jesus, far in advance of the unresponsive  
listeners of his day, declared that "the Son  
of man hath power on earth to forgive sins."  
The early Christian Church left no record of  
the collective metaphysical destruction of sin 10  
and consequent widespread *prevention* of moral  
and physical discord. Instead, the Church's  
early faith became dimmed by dogma and  
ritual until it completely lost sight of the  
beneficent utilization of mental power, and its 15  
mighty possibilities for the race.

The demand upon the primitive Christian  
Church for the deepening of faith into under-  
standing of the higher laws of Mind is pressing  
even more urgently, upon every thinker in this 20  
age. The whole race should proceed to con-  
nect vital individual interests with ever-widening  
circles of receptive thought. The laws of Science  
governing mental healing and prevention must  
be called into conscious operation for the infi- 25  
nite present possibilities of good to be embodied.

- 1 Mental treatment must become available impartially for all who will accept it.

We must realize that each rule of Science has a collective as well as an individual application.  
5 And although it is a fact that while individual faith, and possibly a crumb of understanding by the healer, has frequently sufficed to effect a cure, faith alone is not adequate to supply the greater collective demand of the present pe-  
10 riod. There must be the collective destruction of the degenerate elements of wrong beliefs in which all disease originates — the envy, hate, prejudice, anger, malice, and other forms of evil. To obtain the greater moral force needed, it is  
15 necessary for the minority of advancing metaphysicians to gather together and link up with the greater quantity of faith, hope, and intelligence expressed by an outside wider circle.

The questions may be naturally asked: Why  
20 was it possible to heal in the early period that followed Quimby's discovery in face of the common belief of the world majority? and why did the healing become increasingly difficult as the Christian Science movement progressed and its  
25 claims became more widely known? The answer to these questions brings out more clearly the

eternal order in the operation of Science. In the 1  
introductory stage, the new method was practically unknown, and its adherents were able to work without meeting any *conscious* mental and moral opposition of the greater number. The 5  
general antagonism was lying dormant and in that condition offered no opposition to the power of an individually awakened absolute faith and growing conviction of Mind's ever-operative, supreme power as demonstrable. 10

To establish the proof that disease could be healed by mental processes alone, Quimby had rejected the use of drugs and medical means and this practice was continued during the period that followed in which the first rule in mental practice, "according to your faith" was demonstrated in a degree. Jesus had illustrated this rule in his own healing work when he said to the blind men "Believe ye that I am able to do this?" and upon receiving an affirmative reply gave the 20 assurance, "According to your faith be it unto you."

But it requires a higher demonstration to control and destroy the false beliefs in which disease originates. Individual prohibition of medical 25 means could continue safely only until the pur-

1 pose for which it was intended was accomplished:  
namely, to furnish the practical evidence of men-  
tal cause and effect. Mind impels perpetual  
progress. Then must follow the recognition of  
5 the place occupied by the metaphysician in the  
wider application of mental healing. It must be  
obvious that before health can be universally  
established the mental power of faith in good  
must be utilized to its greatest extent. Christian  
10 Scientists did not, in the first period, perceive  
that the marvellous results of individual faith  
must involve also the present responsibility of a  
vast collective application; and that as with the  
individual so, according to the faith of a com-  
15 munity in good or evil, must that community be  
helped or injured.

A minority, content with the first stage of  
metaphysical healing, developed unfortunate op-  
position to medical aid. With the wider publish-  
20 ing of the new gospel of healing, the latent opposi-  
tion of the majority — the heritage of a mistaken  
common belief of ages in so-called material  
remedies — awoke and became fully conscious.  
Therefore, the mental element recognized and  
25 utilized by the minority came into dangerous  
collision with the greater mental power embodied

by the majority of mankind having hope of re- 1  
covery through faith in medical means added to  
a strong conviction of the power of God to bless  
those means.

While the small body of metaphysical healers 5  
and a greater number of mankind remained posi-  
tively opposed in their beliefs relating to the  
treatment of diseases common to the race, each  
body became mutually more repellent. The next  
step was taken by a minority of Christian Scientists 10  
who instituted scientific co-operation between  
metaphysician and physician raising definitely  
higher the general hope. For, despite the marvel-  
lous skill and measure of success attending modern  
medicine and surgery, every doctor will admit the 15  
limitations that beset his highest hopes. The step  
taken by the new organization to supplement  
medical endeavours won response from an outer  
circle. The early antipathy between the physi-  
cian and metaphysician has been broken. Good 20  
will replaces regrettable inconsistencies. A fatal  
mistake of many years has been reversed, and all  
healing raised to a higher basis. This effect  
illustrates the law of cyclic unfoldment in peri-  
odic succession.

25

In reality there can be only one basis of life,

- 1 the mental. When an individual resorts to medical means to gain temporary relief from suffering in cases where the metaphysician called upon has failed to bring the needed relief, that
- 5 individual has not dropped to a miscalled material basis. Relief so obtained comes through intelligent utilization of the vehicle believed by a majority to be effective in that special condition although at best within narrow limits.
- 10 The metaphysician no longer considers medical remedies material, but mental phenomena, however tangible to human sensibilities. Metaphysical treatment changes the *beliefs* manifested in bodily discord and so removes what obstructs
- 15 the embodiment of health and peace. This mental treatment transforms the distorted viewpoint of the individual, or of the community, whichever be the patient, bringing thought into coincidence with the higher laws of eternal Mind and
- 20 its harmonious reflection. By this method the ravages of disease can be healed and normal bodily conditions restored collectively, in accordance with the higher individual discernment, and in proportion to the general faith and under-
- 25 standing at work.

The Christian Scientist if really conscious of



mental cause and effect would be placed at a 1  
greater disadvantage today than any other sec-  
tion of humanity by a mistaken prohibition of  
drugs when the majority of mankind has not  
perceived Mind's supremacy. The great spir- 5  
itual facts of Life cannot be forever denied;  
they will come to the receptive consciousness in  
the right order bringing peace, hope, and joy.  
The universal reign of the one Mind will be dem-  
onstrated by the conscious harmonious evolution 10  
of life.

The time has come when the mental power  
resident in true human consciousness must be  
recognized, and allied to moral force generated  
in scientific co-operation for the far more effectual 15  
healing and prevention of disease than has  
hitherto distinguished the efforts of either phy-  
sicians or metaphysicians. To reflect the one  
Mind scientifically the individual endeavour to  
utilize mental power should be linked up with 20  
the collective purpose for the common good.  
Those who think to utilize this power to save  
themselves from suffering, or for other merely  
personal ends while attempting to avoid this  
demand of Science will make shipwreck of their 25  
hopes.

1 The collective prohibition of medical aid,  
while the majority of mankind has neither recognized nor acknowledged Mind as God, could only increase fatal moral antagonism between  
5 the metaphysician and physician. It is no exaggeration to call such antagonism fatal since the methods of the latter are allied to the healing influence of the faith, hope, and love of the rest of mankind. Whoever places himself in such  
10 a predicament must be found actually fighting against the qualities of God, for is not God expressed through the human consciousness in varying degrees of truth and love? Any method of healing must become reversed to produce directly  
15 opposite effects, on the plane of action, if divorced from the resuscitating mental element of the faith and hope of a majority of mankind in an unseen power able to heal, through whatever means are honestly *believed* at the moment to  
20 be best.

With the knowledge of God as Mind and inseparable from even the smallest manifestation of life and love, comes the individual recognition of man's responsibility and capacity for service to  
25 be performed for universal humanity. Each single unit of human consciousness expresses, in

some degree, the triune Spirit—Life, Truth, and 1  
Love. The collective human mentality must,  
therefore, be recognized as a compound unit of  
consciousness, and this enlarged individuality  
must be taken into account in every organized 5  
movement. The true healer adds faith to faith,  
hope to hope, and multiplies the recuperative  
mental energy, never separating his thoughts  
of life from evidence of either quality. Who can  
vision the glorious effects resulting to mankind 10  
when the healing influence and spiritual power  
resident in the world's hope, faith, and love are  
openly united with the one Mind, the great First  
Cause. Scientific co-operation of faith and hope  
in good is Love's persistent, irresistible demand 15  
upon man; and this right impulse, obeyed, is  
sufficient to redeem mankind from all disease.

The statement that good is greater than evil  
remains a pure abstraction until supported by a  
demonstration of the greatness of good in qual- 20  
ity and quantity. When the beliefs of a ma-  
jority are found enlisted on the side of specific  
wrong, weighing against the human welfare of an  
advancing minority, the wrong must be exposed  
and forsaken, relations readjusted, and all in- 25  
terests re-united, in order to make general prog-

1 res possible. In scientific co-operation the mutual obligations are so adjusted that the good embodied by the advancing minority is proved essential to meet the human need of a back-  
 5 sliding majority. When all human hopes of life are seen, by recognized leaders of thought, to rest on obedience to the higher laws of Mind, the change of a whole world's viewpoint can be quickly achieved. Truth, inseparable from its  
 10 reflection in human life and love, will always win a majority to its higher standard in a final contingency of organization. The true ideal must be lifted up before it can attract men toward it.

Goodwill becomes available not by alienating  
 15 but by harnessing for beneficial application the best elements of the human mind, — the universal reflection, in degree, of the ever-operative Mind that is God. Universal health and harmonious progress await this unanimous activity as shown  
 20 in the process of scientific organization in applied metaphysics. There is a method by which to readjust the mutual interests of a majority when on the side of specific error, and those of a minority on the side of the opposite truth. The  
 25 never-failing plan by which this can be done is by a scientific co-operation that confers mutual

benefits in the furtherance of the right, and admits no preponderance of personal interests. In such a collective endeavour, the fulfilment of obligations mutually agreed upon will always meet an outside response. And this response from the wider circle is needed; it is part of the design by which to impel the progressive world development of life and health in a consciously increasing unity of good. The scientific parent centre will amend and develop its covenant to adapt its body corporate to the new conditions that must continue to unfold beyond the limits of a past period and its earlier educational footsteps.

Whatever be the visible channel for the healing influence believed by a majority to constitute the greatest probability of success, it should be recognized that the mental element alone is operating to produce the effects. Through the decree of the human mind enacted by the common consent on the side of hope in recovery, a man may be helped by a drug; but let it be remembered that by the same decree, if pronounced on the side of error, his body may be harmed, unless protected by a strong individual conscious alliance with the operations of the perfect Mind. This truth covers all states and

1 stages of healing; it rests upon the mental nature  
of all means utilized. Visible phenomena can  
neither be reduced to subjection nor regenerated  
by those who mistake symbolic forms for the  
5 underlying realities. Whether in the form of  
drugs or of surgical instruments, all things per-  
ceptible to the senses are mental in nature and  
origin. Even illusions are subservient to the laws  
of Mind, obedience to which can cause them to  
10 disappear.

It is unscientific for a metaphysician to meddle  
promiscuously with drugs or other medical reme-  
dies; such methods must properly be carried out  
by those educated to the highest common stand-  
15 ard of medical efficiency.

The mental quality of faith and hope in the  
possibility of recovery from disease is always  
constructive, and operative on the side of life,  
and therefore on the side of God, Mind, the  
20 source of all existence. The healing value of such  
faith and hope of a majority must be estimated  
quite apart from any suppositional material sub-  
stance credited to the drug or other agencies  
employed.

25 If a case does not respond to mental treatment,  
scientific co-operation of physician and meta-

physician is, in accord with justice, mercy, and 1  
sanity.

Metaphysicians while in a minority cannot heal disease on a collective scale, if refusing co-operation with a majority in its highest moral en- 5  
deavours for recovery of the sick. If a minority attempt to act in defiance of the greater number of thoughts enlisted on the side of health, the effect upon that minority must be disastrous. No individual or community can dominate a ma- 10  
jority of mankind on the side of specific right; its common consent demonstrates the greater power on the specific issue.

The physician has already the mental support conferred by the faith and hope of a majority of 15  
mankind in his method. But its healing effects are mentally neutralized and limited by another belief of that same majority, that disease and death are both inevitable.

Doctors with the best intentions and the 20  
greatest human skill neither claim to eradicate disease nor to establish by temporal means the health that is the eternal right of man. Against all their methods is arrayed the immoral force of the world's majority of beliefs in the inevitability 25  
of death. Unless that belief can be changed, all

1 conceivable human precautions against contagion  
 from disease are unavailing to prevent its re-  
 currence, without the aid of applied metaphysics.  
 The very limitations accepted by the adherents  
 5 of mis-called materiality necessitate co-operation  
 of the physician with the true metaphysician for  
 the final uprooting of disease. However tangible  
 to the senses may be the apparent embodiment  
 of a lie, or of any number of lies, their continuance  
 10 must be limited to the hour when appears tan-  
 gible evidence of the opposite and original truth.  
 In the face of positive evidence the veriest tower  
 of Babel must fall to the ground.

When the metaphysician co-operates with the  
 15 physician in the cure of a patient, the elements  
 of faith and hope of the majority on the side of  
 temporal means conjoin with the more potent  
 element of a right understanding on the side of  
 Mind's eternal power and its correct utilization.  
 20 Thus may be formed a unit of mental energy  
 purified from all past beliefs in any other sub-  
 stance, and adequate to exclude disease.

Apart from true co-operation between phy-  
 sician and metaphysician, the majority of the  
 25 human race must continue to suffer and die.  
 The constructive purpose of the advancing minor-



ity of mankind must be and is to change the 1  
false beliefs of the majority from fear to hope,  
from faith in recovery to the higher recognition  
of the practical possibility of preventing disease  
and death, to enable man to take his own part in 5  
successive periods of new unfoldment.

In the orderly course of healing, the work of  
the mental practitioner lies in consecration of  
thought, tongue, and pen, to meet the require-  
ment of normal health, according to and beyond 10  
the common standard. Before the unreality of  
matter and the tangibility of the purely mental  
phenomena of Life has been grasped by the  
majority there is an intermediate experience  
between the extremes of metaphysical abstrac- 15  
tion and gross beliefs in materiality.

In this intermediate stage of healing, who  
would not condemn as inhuman a merciless  
refusal of medical means to lessen suffering? Is  
there even a theorist of abstract metaphysics 20  
who would today close the doors of the hos-  
pitals, even for one hour, against the possible  
victims of disease, accident, and war, the out-  
come of false beliefs still to be destroyed? Mental  
practitioners as well as other sections of human- 25  
ity owe a debt of gratitude for the healing work

1 done by those medical institutions. He who is  
ungrateful is unscientific.

There is no shadow of doubt that the highest  
standard of healing in the world today is the  
5 scientific co-operation which utilizes every  
“grain” of human faith and hope on the side of  
recovery, consciously realizing its spiritual power  
as the reflection of universal Mind. Thousands of  
invalids can learn by their healing that the  
10 Golden Rule of doing unto others as we would  
have them do to us, is a fundamental law of civili-  
zation, health, and immortality. This higher  
educational mental and moral process is one of  
the radical differences between scientific healing  
15 and what is called psycho-analysis; another vital  
difference is that every true metaphysician ac-  
cepts the scientific overcoming of death as a  
present practical possibility.

Delay is not only suicidal, but cruel and merci-  
20 less toward suffering mankind. Disease goes  
on in spite of all the doctor's best efforts to  
grapple with it unaided by true metaphysics.  
Blind faith in any religious theory is even more  
fatal than is blind faith in any temporal means  
25 of healing. A mistaken belief is an unseen in-  
fluence which, until corrected, is working out evil

ends on a collective scale through mental conta- 1  
gion. A single false belief, *collectively accepted*,  
is so disastrous, until changed, that its effects  
are sufficient to indicate the opposite good pro-  
ducible by an agreement in the right. 5

Mental practitioners, beginners, who oppose  
co-operation with the people's common faith in  
God, are not qualified to render safe and effective  
aid to patients or to doctors until their own  
understanding of the universal order and appli- 10  
cability of mental methods is established. For  
effectual healing, the rudiments of the Science  
of mental formation must be understood, and  
human *thought* purified from much that impedes  
progress. To authorize as "practitioners" those 15  
who have not themselves learned the danger  
that accrues from collecting cases of disease in  
sanatoriums for *purely* metaphysical treatment,  
and only in extremities calling upon the physician,  
is to confuse each scientific issue, multiply dis- 20  
ease, spread contagion, and hinder, instead of  
hasten, the attainment of universal health.

While the world's hope of health, and its faith  
in recovery are vested to a great extent in medical  
means, it also associates those means with the 25  
operation of a supreme unseen power. But com-

1 paratively few acknowledge Mind as God, the  
source and all-supporting basis of life; and the  
correct application of mental power as the final  
healing process. Obviously, then, this minority  
5 must bear a very vital relation to the welfare of  
the vast majority of mankind.

The fact that death is caused largely by the  
individual failure to outweigh the belief of a  
majority in the necessity of death, should awaken  
10 the careless to the responsibility shared by each  
one. Mental apathy is the cause of untold suffering.  
There should be a growing aspiration to  
demonstrate the perfecting of health through  
moral and spiritual evolution. Unless the method  
15 of practical, scientific healing were established by  
co-operation of physician and metaphysician the  
warning words of Christ Jesus must assuredly be  
realized that "no flesh should be saved." All  
mankind should unite in one grand endeavour to  
20 bring the practical realization of the Revelator's  
forevision of "no more death, neither sorrow, nor  
crying," because "the former things are passed  
away." Old theories, creeds, and dogmatic be-  
liefs must be laid aside for a simple obedience to  
25 the rules of life that relate thought, word, and  
deed in the embodiment of a right ideal.

Mental practitioners who cling to the dead letter of outgrown rules would hide their ability of healing in "abstractions." Their mission is to go out into the highways, the well-beaten orthodox paths marked out by the beliefs of ages, and to co-operate in uplifting all human hope and faith to a higher basis. The will to do right is assuredly good will, a permanently healing influence, that expresses in advancing degrees the will of God. Since individual mental treatment through faith and understanding has been proved beyond all contradiction effective in restoring to health the individual sufferer, it follows, logically, that collective faith and positive understanding *united* must multiply in potency.

There is no mystery about Christian Science treatment as it is commonly called. It is nothing that anyone cannot understand and use with "signs following." It is essentially the fervent prayer of realization of the inseparable relation of man to God and all men; a certitude of man's eternal existence in Mind and of the possibility of his ultimate perfectibility under all circumstances as controlled by conscious reliance on Truth. There are many degrees in prayer. It is expressed in the unalloyed faith of a little child; in

1 the cry wrung from despair; in the inexpressible  
yearning of those who have long endured; in the  
physician's deep desire to alleviate and save; in the  
mother's never-failing hope; in the humanity of a  
5 great heart; in the world's hunger and thirst after  
righteousness — each and all efficacious in degree  
in the individual utterance. But the greatest of  
all is that realization of universal love in which  
the individual prayer unites with the collective  
10 highest desire, for the common good. The dis-  
covery of the universal design of Life has brought  
the broader and higher concept of man's true rela-  
tion to his fellow man, and unity in the source  
of all good, indicated in the model given by Christ  
15 Jesus for a collective prayer.

Universal in purpose, the collective prayer of  
healing patterns the universal design of Life.  
From the central parent nucleus of a collective  
realization, Truth's positive influence unfolds  
20 and extends its healing power to bless the nega-  
tive receptive thoughts of those in need. High  
and low, rich and poor, friends and so-called  
enemies, may share alike in its unfoldment from  
Mind's storehouse of infinite good; feel the influx  
25 of Truth and Love that inspires it; and experi-  
ence the rich blessings it carries to each waiting

thought. If "the effectual fervent prayer of a <sup>1</sup> righteous man availeth much," how much more the fervent prayer of a community on the side of right!

Assuredly the collective prayer of understand- <sup>5</sup> ing must avail much. It reverses the human sense of limitation and accomplishes to a greater extent the general healing works necessary in the establishment of the kingdom of heaven on earth. The transformative possibilities of this <sup>10</sup> prayer in the service of humanity are cumulative and unlimited. Its beneficent influence breathes the spirit of the Sermon on the Mount as, reaching over sea and land, it gathers into a spiritual unity that reflects truth and life, all who desire <sup>15</sup> good — balancing human interests, binding up wounds, restoring, regenerating, purifying, and ennobling the human race. This prayer illustrates the true method of metaphysical healing, crowns the endeavour of the scientific Church <sup>20</sup> in the service of all mankind, illustrating in each advancing step the practical overcoming of evil by the embodiment of good.

CHAPTER X  
THE SCIENCE OF  
THE COVENANT RELATION

1 **T**O establish and maintain harmonious  
progress on earth, scientific covenants  
should be evolved by all representative  
social organizations, to harness for highest pur-  
5 pose the vast unused ocean of apathetic human  
mentality. There is no limit to the mental power  
that can be collectively accumulated for sys-  
tematic world service when consciously related  
to the central new unfoldment.

10 Every moral test of civilization proves that  
the agency of the covenant so prominent in the  
Bible record is the only way by which individual  
and collective harmonious relations can be main-  
tained in line with progress. It is essential to  
15 protect human rights and privileges from abridg-  
ments that must otherwise cause the individual  
higher discernment to be undemonstrable on the  
visible plane of action.

Human law framed in accordance with the  
20 universal laws of Life can heal discord, in-



crease longevity, and maintain health, peace, and 1  
progress for the world, simultaneously. Life, lived  
in obedience to the demands of Truth and Love,  
is laden with a wealth of divine possibilities.

Voluntary bonds of common consent to develop 5  
the newly discerned facts of Life make possible  
the utilization of the mental energy represented  
by every thought of love, life, truth, and right  
desire. The covenant is the mighty mental  
agency of the creative Word ever unfolding the 10  
Science of creation and impelling the system-  
atic development of a higher species of man. It  
embodies a mental power system operating  
through the collective unity linked to the positive  
truth. 15

Make a point on the blackboard, and as you  
draw around it a circle, you illustrate, in type, the  
effect of a collective agreement to a central posi-  
tive truth, marking out its field, great or small, of  
immediate influence and forming a boundary line 20  
of moral obligations round its central ideal. As  
all within the circle become imbued with the cen-  
tral ideal, the whole becomes a parent nucleus of  
understanding and demonstration of the uni-  
versal design, whence radiates the truth to a 25  
widening circle of receptive faith and hope.

1 The discovery that disease originates in beliefs of evil led naturally to the recognition of the fact that it can be healed by a reversal of the beliefs. Therefore, to destroy thoughts of evil is to *pre-*  
5 *vent* disease, and to destroy those thoughts collectively must hasten the day of universal deliverance. More than ever it has become obvious that the control and destruction of evil by means of sound covenant stipulations is a necessity for  
10 the preservation of human existence.

Envy may cause a man to commit murder; if, therefore, the envy could have been destroyed in its early stages the crime would not have taken place. Physicians affirm that anger pro-  
15 duces poison in the human system; it follows, then, that the resultant disease could have been prevented by destroying the anger. The early destruction of sin in all its phases can be accomplished through the unity of good embodied by  
20 the scientific covenant. Obedience to consistent human laws causes an associated membership to experience individually transformative effects that ensue from scientific co-operation. Disobedience to a covenant incurs the moral  
25 penalties that have been affixed to neutralize the error and meet the demands of human justice.

By focusing collective thought on the positive 1  
truth a whole membership can maintain har-  
monious progress.

The ancient covenant of the Levitical code of  
Israel was limited in its application, there being 5  
no provision for amending, annulling, and adopt-  
ing laws essential to a higher development.  
The scientific order in evolution remained to be  
demonstrated in these latter days of materialism,  
through discernment and application of the 10  
sevenfold system of the universal design of Mind.  
The writer of the first chapter of Genesis gave no  
key to the evolutionary nature of the system  
comprised in the seven stages of creative unfold-  
ment. No octave is mentioned. In the periodic 15  
order of Science, the recurring seventh stage im-  
pels the unfoldment of a higher ideal fundamental  
to the life of all.

It is deducible from practical demonstrations  
of individual healing that among a membership 20  
united in scientific agreement with successive  
pioneer discoverers, health and progress must  
increase. When the letter of the covenant be-  
comes inoperative, and obedience to higher  
demands is essential to progress, it is a sign that 25  
the collective activity must pause; otherwise

1 fatal results must accrue from conflict between  
the spirit and the outgrown letter. All must  
enter upon an intermediate interval, precedent  
to a constructive new development. This recur-  
5 ring pause in conscious evolution is not stagna-  
tion, since the advancing minority is on the up-  
ward wing. Neither need it be painful; it is the  
natural accentuation of spiritual harmony, and  
required by the laws of scientific unity to give  
10 opportunity for the advancing minority to em-  
body, on a small scale, its higher conception.

A new covenant is the demand of each funda-  
mental discovery in order to bring about a con-  
scious reunion of the older generation with the  
15 new, on the higher mental and moral basis.  
Those who have become dissatisfied with out-  
grown rules, which obstruct progress, are the  
first to gather on the higher standpoint. The  
embodiment of the higher ideal will be adapted  
20 to the changed environment. Thus, under the  
covenant union of fourfold interests — moral,  
physical, civil, and religious — the good gained  
in one period is constitutionally inherited by its  
immediate successor while the outgrown cove-  
25 nant can be painlessly dissolved.

To remain bound under rules when unfold-

ment ceases in the positive centre reverses the <sup>1</sup> effect of the covenant and causes the whole circle to become opposed to progress. Instead of evolution is manifested devolution; instead of health and progress is found mental and moral <sup>5</sup> discord ultimately manifested in disease and increasing mortality.

An outgrown form of organization, whether of a world, a nation, or a small social community, is no longer adapted to meet the unfolding de- <sup>10</sup> mands of Life. It can neither embody the greater human capacities and individual rights and privileges essential to life, nor retain those already gained.

When declaring the Church's highest pre- <sup>15</sup> rogative, Christ Jesus indicated the irresistible potency of the covenant in its binding and loos- ing capacity as holding "the keys of the kingdom of heaven" (Matt. 16:19). The scientific church covenant illustrates the ideal method of release <sup>20</sup> and readjustment. It makes provision for the entire membership to be "loosed," officially released, from its accepted obligations at the right time; for, when those regulations are no longer conducive to progress they must promote de- <sup>25</sup> generacy. Unless granted release when requisite

1 to maintain the order of Science, individuals be-  
come enslaved, bound in fatal fetters. Whatever  
is "loosed" from outgrown limitations can rise  
consciously to higher levels of harmonious present  
5 experience. Death certainly finds no place in  
intelligent, conscious evolution.

A moral dissolution of outgrown bonds of an  
organized membership is the harmonious col-  
lective opening of a mental prison. It removes  
10 what must otherwise obscure the higher indi-  
vidual discernment and delay the embodiment  
of the higher spiritual conception. Whether  
illustrated on a scale large or small, a voluntary  
dissolution of an outgrown covenant and the  
15 new birth of an improved organization on a  
higher basis of unity cannot fail to bring a  
sudden influx of general spiritual enlightenment.  
In that light, the myriad shadowy forms of so-  
called material beliefs will recede from the fore-  
20 ground of educational systems to make way for  
the recognition of realities.

In the collective awakening of a community  
through the operation of the covenant process  
of evolution, all mankind can learn how trans-  
25 formation of the human body can be, likewise,  
effected. The readjustment of human laws to

coincide with the rules of Science cannot fail to 1  
 introduce on the plane of visible experience a  
 new and higher manifestation of intelligent  
 existence. Under the evolving covenant, bodily  
 disintegration by slow and painful process can be 5  
 averted by an early and voluntary relinquish-  
 ment of false beliefs in limitations of Life. Anti-  
 quated customs and educated beliefs in mortality,  
 while clung to, must obstruct uprising aspira-  
 tions, dwarf or prevent a normal expression of 10  
 the higher conceptions and more glorious forms  
 and qualities which, logically, must belong to  
 immortal being.

The scientific method of binding specific evil  
 includes the limiting of official authority to the 15  
 term of contemporary harmonious unfoldment.  
 Strange it is that centuries should have elapsed  
 after Jesus explained to Peter the binding power  
 of the covenant, before its relation to the con-  
 scious evolution of life should have been dis- 20  
 cerned and demonstrably exemplified.

In the scientific covenant union of interests,  
 the moral and spiritual fitness of members for  
 further advancement is tested in each recurring  
 harvest. Obedience or disobedience to the given 25  
 rules brings out the vital relation of the indi-

vidual to the community. Principle's eternal creative demand upon man is to stand ever on the side of the highest right discerned. Only in so doing can he both prove the accuracy of the laws of Life and fulfil their demands.

Every step in the understanding of the perfect laws governing the expression of God in man and universe emphasizes the sacredness attached in all ages to the covenant relation.

The sanctity of covenant in social organizations has been recognized, in some degree, by both civilized and uncivilized peoples. Moses, the ancient lawgiver, long endeavoured to establish a balance between the individual and the community. This relation does not evolve an individual autocracy, but by means of the common bond safeguards the higher individual discernment in the interests of the advancing whole. The uniformity of action made it possible for a people to find their way through a barren wilderness under the guidance of wisdom demonstrated. But the world scope of Moses' purpose was undoubtedly the practical development of a scientific religious world civilization.

The subsequent historical glimpses into Israelitish progress provide manifold proofs that man



cannot be raised to a higher level of experience 1  
 merely by an outward obedience to prohibitive  
 commands through fear of physical penalty or  
 social ostracism. It was foreseen by the prophet,  
 Daniel (Dan. 9:24) that to "finish the trans- 5  
 gression," urge the error to its final limit and so  
 "make an end" of specific sins, is to achieve the  
 at-one-ment or "reconciliation." To "bring in  
 everlasting righteousness," error must not only  
 be bound, but brought out of its hiding to be 10  
 recognized and acknowledged as error; and then  
 only is the sin destroyed scientifically for all.

The free moral choice was required of the  
 people of Israel in the memorable establishment  
 of their covenant of love toward God and their 15  
 neighbour: "See, I have set before thee this day  
 life and good, and death and evil; . . . therefore  
 choose life, that both thou and thy seed may  
 live" (Deut. 30:15, 19). How few have really  
 believed that life or death was the literal issue of 20  
 the choice given to the people of Israel, between  
 obedience, and disobedience, to their covenant!

Thousands of churches in Christendom, in  
 which the canon of Scripture is read, accept the  
 affirmation of the Wayshower that when his 25  
 teaching is assimilated and obeyed man shall

1 "never see death." The evidence that his teaching has been assimilated must be looked for in a community that not only accepts his words but furnishes a practical example of their truth. The  
5 overcoming of death is demonstrable not only on the human body, but also by the transformation of an organization, showing that the way by which to overcome this evil is to meet incipient error on the moral basis of equitable laws.

10 It is a sad fact that religious prejudice is the worst phase of this obstructive element. The opposition Jesus encountered in his pioneer example and saving world mission was deadly. The temple authorities refused to grant the new  
15 teacher of moral and spiritual law the smallest opportunity of applying the practical rules requisite for true co-operation according to the eternal demands of Principle. An organization, religious or otherwise, if found able to reverse  
20 the disobedience of a majority, must ultimately repeat, on a collective scale, Palestine's wonders.

The claim that Jesus' words are eminently scientific, and that death is, and always has been, preventible through obedience to the laws of  
25 Truth and Love, which he taught, has been met with solemn disapproval, and even mockery, by

orthodox modern religious teachers. This in- 1  
consistency has delayed the saving demonstra-  
tion of the advancing minority.

Many of the latter-day developments foretold  
in the Bible are being fulfilled. No system of 5  
human government on a miscalled material basis  
has proved adequate, when faced by the organ-  
ized opposition of a majority, to effect even a  
temporal obedience, without resort to so-called  
physical force. The popular concept of Chris- 10  
tianity has not yet proved able to prevent the  
martyrdom, in some form, of its discoverers  
through various methods of persecution; too  
often by their fellow religionists.

All through the ages, the life-line of conscious 15  
higher development has been dropped and lost  
sight of at the point where death has cut off the  
advancing discoverer and teacher; a victim of  
persecution, or of general mental apathy. Sub-  
merged in the ebb and flow of the tide of a mis- 20  
taken public opinion, the vital metaphysical  
point has remained undiscovered. Centuries  
have passed while the basic fact has lain hid-  
den, until the line of unfoldment has been again  
grasped by the one first to recognize the next 25  
logical step in evolution.

1 Without the demonstration of right govern-  
ment by means of the safeguarding covenant,  
the greater number must always pay the ul-  
timate penalty, in bodily suffering, for a collec-  
5 tive failure to accept the essential truths of Life.  
No sanitary reform can prevent the collective  
catastrophes in the form of pestilence, warfare,  
and death that must result from the obstruction  
of a single truth vital to the life of all.

10 By the detection and destruction of an error,  
the physical disease, which marks the final stage  
of all specific sin, can be collectively healed and  
prevented from further attacking a community  
thus consciously self-governed. The immeasur-  
15 able good to mankind that may result from one  
right thought put into action has too often been  
proved to leave any doubt as to the power that  
belongs to right thinking. Building upon this  
fact, it is a truth as accurately demonstrable as  
20 mathematics, that the power which is collectively  
individualized by a community acting in agree-  
ment with a basic right idea, must be irresistible.

Physical warfare in national self-defence  
seemed to be ancient Israel's only possible alter-  
25 native to moral submergence and loss of religious  
freedom to worship the God of her fathers. Only

by the strength individualized through her covenant unity, was she able to maintain her existence. The early demonstrations of mental power under the Mosaic dispensation were chiefly shown in remarkable victories when, as an obscure minority, Israel fought against tremendous odds. But when safely established in the cities beyond the Jordan, an important stage had been reached in the fulfilment of her world mission. Outgrown methods must be abandoned. Through physical conflict in defence of the individual right of self-preservation, this people became possessed of the necessary land on which to found a parent centre of higher civilization for the common good of mankind. The world was then waiting for the definite representation of the religious element in an institution distinct from the State, and able to demonstrate a just balance of mutual interests — moral, civil, personal, and religious.

The covenant is inseparable from conscious evolution. Disobedience to the imperative demand of the one Mind for co-operation in right thought and action must reap inevitable penalty. It should be obvious that the discoverer of a fundamental fact of being is best qualified to

- 1 develop the human rules necessary for its correct application. Hence the scientific relation of discovery and logical leadership in all periods of progress. The utility of the covenant union is
- 5 illustrated by the line of mountaineers travelling safely upward amidst dangerous precipices, joyously winding their way, avoiding all dangers because bound together and following the guide who has explored, in advance, the day's journey.
- 10 Having found and escaped the dangers, he was able to mark out the safe pathway. If one stumbles, he is instantly uplifted by the others and the journey resumed in mutually helpful companionship.
- 15 The unifying mental agency of the covenant is as essential today as it was perceived to be after the world catastrophe known as the Flood. Evil intention or desire, the self-destructive essence miscalled physical energy, is utterly be-
- 20 yond any other method of human control than that of the covenant. By it every rightful claim can be established beyond contradiction, and every false claim exposed as false, and so rendered harmless. By focusing all immediate in-
- 25 terests on the highest right, the covenant fosters the best elements of man's moral and spiritual

nature, and brings out the underlying perfection 1  
inherent within every man as the offspring of the  
one perfect Mind.

A covenant that unites human interests in  
voluntary agreement in the highest purpose 5  
necessarily holds them in touch with what is good,  
and therefore sustains the harmonious individual  
relations between all who love and embody the  
truth. Rules of association that give to an ad-  
vancing minority both the constitutional right 10  
and needed time in which to win the obedience of  
a dissenting majority, illustrate the mental and  
moral centre and extending circumference in the  
design of Life. This infinite mental power is  
evidenced by a single example of an obedient 15  
community embodying health and increasing  
capacity for good, in contrast to disobedience  
producing the opposite effects. The visible  
Church becomes the indispensable and logical  
way-opener for the world only by virtue of its 20  
unfoldment of facts and their embodiment.

The Bible foretells that no flesh shall be saved  
unless the days be *shortened* and that this quick-  
ening process must be achieved by a minority  
termed "the elect." No words in the Bible more 25  
definitely confirm the vital relation that con-

nects the life-interests of an older majority with those of an advancing minority. The main purpose of the covenant, old and new, is to maintain a constitutional basis of unity on which old time limits can be controlled and made subordinate to Truth's unfoldment of life. It must constrain the willing acceptance, by a majority of mankind, of essential truths discerned by a minority, so that the advance of both shall be contemporaneous.

A church, to be scientifically organized, must provide for the inheritance of needed constitutional authority by the few who are first to grasp the fact most essential for the collective healing, self-government, and higher development. The philosopher Amiel, in a passionate indictment, consistently characterized the foolish and deplorable waste of time by human methods: "The mode of progress in the moral world seems an abuse of the patience of God." The evolutionary world ideal of the scientific covenant, with the provision for linking successive periods, has been embodied in the field of applied metaphysics.

The painless legal dissolution of an outgrown covenant of membership can remove in the right way, morally, all that would otherwise obstruct



a new unfoldment for the whole world. This possibility itself affords convincing evidence of the link relating the individual and collective interests in the universal design of Life.

Christ Jesus, the great exception in human history, illustrated the order in the spiritual unfoldment of life as inseparable from the mental relation of the individual to collective humanity. While saying openly "I am the light of the world," he also declared the relation of that light to the function and collective responsibility of his student followers when he said to them, "ye are the light of the world." To Peter's recognition of the source of all life — "the living God" — as that from which came the light which they received through his demonstration and teaching, the Master replied: "Upon this rock I will build my church," *ecclesia*, an assembly of called out ones.

Jesus' ideal conception of the church was the permanent scientific reality as shown by its expression, however faint, in differing degrees in every age. It begins with that minority to whom first unfolds, from the one Mind, new light emanating from a fundamental truth discerned to be essential for the life of the world;

- 1 ever forming the central standpoint, attracting its receptive circle. Thus embodied, the church is found giving out the new light impartially, for all mankind. This light unfolded and further reflected may reach a whole world circle in the culminating point of each successive period of the church's organized co-operation, well symbolized as "a city" which is set on an hill "cannot be hid." The time element was stressed by
- 10 Jesus as vital in the contemporary development in the hour of its unfoldment. On the eve of his crucifixion he wept over unresponsive Jerusalem. Who can gauge the depth of the never to be forgotten lament for that city: "If thou
- 15 hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes . . . because thou knewest not the time of thy visitation."
- 20 This rejection by his countrymen and the utter inability of his nearest and dearest to understand his words account for a final decision, reached by him, to end his spoken ministry. One can understand why the gentle Wayshower
- 25 ever actuated with so intense a love for man, felt constrained, in that wonderful hour in the

passover chamber (John 14), to say to those 1  
 with him, "If ye had known me, ye should have  
 known my Father also . . . Hereafter I will  
 not talk much with you: for the prince of this  
 world cometh, and hath nothing in me" — noth- 5  
 ing in common with, but actually opposed to,  
 his ideal of the relation of God to man. There-  
 fore since positive repels positive, the time and  
 opportunity for mutual converse had passed.  
 He "could only bequeath to them the gift which 10  
 none could take from him: "Peace I leave with  
 you, my peace I give unto you."

Infinite spiritual resources are obtainable by  
 man from the basic Mind-force that fills all  
 space. The true theory of Life, reduced to prac- 15  
 tice, sheds new light and awakens a new and  
 growing sense of God as ever present and ex-  
 pressed in all truth, and love: life-elements, lying  
 waste awaiting systematic application. The  
 time has come for the tragic results of blind dis- 20  
 obedience to the spiritual demands of Life, to be  
 superseded by the intelligent evolution of a higher  
 type of manhood and womanhood. The Bible  
 declares that death must be caused to disappear  
 in the order in which it came: first individually, 25  
 then collectively. As it came like all other specific

1 evils by a single false belief opposed to truth,  
spreading to a collective acceptance, so must it  
be universally overcome as the result of a higher  
obedience. Mass hypnotism, moral confusion,  
5 and social disintegration all exemplify collective  
stages of error. The embodiment on a covenant  
basis of a new fundamental truth, even by a  
small minority, may completely transform the  
general outlook.

10 In the scientific dissolution of an outgrown  
covenant and construction of the new, an im-  
proved organization appears in place of the old  
body. An old covenant, when dissolved in a  
change of the common consent, leaves no rival  
15 factions to confuse observers. Scientific co-ordina-  
tion of human endeavour to think, speak, and act,  
rightly, is the imperative mandate of Science,  
to bring world spiritualization and harmony.  
When Christ Jesus was humanly forsaken by his  
20 closest friends in the hour of error's crisis and  
man's new birth, the great personal change and  
moral victory over human limitations came—but  
*to him only!*

It is unquestionable that a collective mistake  
25 works harm to all who remain in agreement  
therewith, and it must be equally true that a

collective agreement in the specific right must <sup>1</sup>  
 benefit all within its receptive circle. Said Jesus,  
 "The kingdom of God is within you." By a col-  
 lective change of belief from specific error to the  
 right mental viewpoint, individual control over <sup>5</sup>  
 the evil is gained; and vice versa, by the single  
 individual attainment of the right mental view-  
 point, the greatest receptive circle can be up-  
 lifted.

The positive centre, in its own self-devel- <sup>10</sup>  
 opment, must seek, find, and demonstrate the rules  
 of the kingdom of harmony and furnish an ex-  
 ample of the universal design of Life. It must  
 discern and apply the methods by which man-  
 kind can establish the scientific system of govern- <sup>15</sup>  
 ment needed to dethrone illegitimate authority  
 over the body and wherever found directing  
 human thought wrongly.

New vistas of hope, faith, and understanding  
 open up daily in a conscious emergence from <sup>20</sup>  
 the world of shadows to a higher realization of  
 the demonstrable Science of immortality. When  
 evil is unveiled, its mystery ends; condemned by  
 a majority, it disappears.

For centuries, seers have foretold that a final <sup>25</sup>  
 disillusionment of mankind would come with

1 great suddenness. The triumphant escape of a community from outgrown bonds that would delay progress must certainly illustrate how, "in a moment," humanity can be "changed," collectively transformed, by the mental and moral  
5 upliftment of the common consent of a majority.

Opposition has always been incurred by an individual discovery of truth vital to humanity. To safeguard and preserve the orderly embodi-  
10 ments of essential facts discerned, rules must be evolved that will establish and maintain the logical relation of the newly unfolded fact to the immediate life-interests of the receptive membership.

15 The strength of the covenant is the mental and moral force accumulated by its enactment, a force ready to be utilized as each occasion shall demand. Isaiah asks, "To whom is the arm of the Lord revealed?" What is this symbolic  
20 "arm" of supreme power in human experience but common consent to the highest right? Then follows his description of the suffering that has been inhumanly meted out to the minorities through whom the recurring revelation has  
25 come. The successive world opposition and loneliness of the discovering minority, which cul-

minated in the tragedy of Calvary, the seer <sup>1</sup>  
 summed up in a single verse: "All we like sheep  
 have gone astray; we have turned every one to  
 his own way; and the Lord hath laid on him the  
 iniquity of us all." Error of every sort, when <sup>5</sup>  
 nearing its end, comes out of hiding to take part  
 in the obstruction of the new and higher ideal.  
 Envy, anger, jealousy, fear, malice, and other  
 evidences of wrong thought all betray their  
 presence in unsuspected quarters. It is now that <sup>10</sup>  
 the full power of the covenant unity is needed to  
 meet and reverse the hidden evils disclosed, and  
 make possible a demonstration of the supremacy  
 of Truth and Love.

With the utterance and embodiment of a <sup>15</sup>  
 newly discovered truth begin the final scenes of  
 specific error opposed to progress. Mind's man-  
 dates none may disobey with impunity. The  
 "seven thunders" of evil may lift their voices  
 in vain when they know that the hour has come <sup>20</sup>  
 in which "the mystery of God," that veils the  
 unfoldment of good, is to be finished.

The central office of highest authority in sci-  
 entific organization becomes a veritable altar of  
 sacrifice on which every variety of error becomes <sup>25</sup>  
 focused for simultaneous painless destruction.

1 Armed with the highest authority of the covenant, a minority can embody a new and higher ideal, unharmed by a direct attack, and by thus uplifting the specific truth can win a wider collective response. This enables the central unfoldment to proceed undisturbed in the face of unscientific opposition. Irresistible Truth finally wins the living victory; the greatest of all being a voluntary acquiescence in the new and higher demands of Principle.

Mind's harmonious covenant method is illustrated in the painless destruction of evil by the embodiment of good for the benefit of the greater number.

15 Earlier thinkers foreseeing the vast potential possibilities in the covenant, foretold the day when the effects of a scientific utilization of the moral force generated by its unity should be "like a refiner's fire and like fullers' soap" in purifying the erring human consciousness even "as gold and silver" is tried. It would so change the false viewpoint of an entire people that they would "offer unto the Lord an offering in righteousness." How great the need and how radical the purification to produce such a collective change is implied by the words, "I will



refine them as silver is refined and try them as gold is tried."

The consciously evolving Church, because of a greater responsibility than other associations, demands an evolving covenant cementing the highest interests of its living membership. By observing the effects of obedience and disobedience upon its organization, the right method of healing and obtaining dominion over the human body can be deduced. Humanity, self controlled by its common consent to the right, is naturally self-sustained by its reflection of creative Mind.

The redemption of the world from sin, disease, and death will be proportionate to the demonstration of the system of government by which error can be detected in its incipency and collectively mastered through the enactment of moral statutes. Thus can evil be brought into subjection until destroyed by the embodiment of good. The universal design of rhythmic evolution causes individual development to produce collective progress; and in rotation, the collective development is caused to impel onward the individual higher demonstration of truth unfolding from life's boundless basis.

1 Through deduction from proved facts, the  
 thinker and prophet of ancient times foresaw a  
 stage in the course of evolution when men should  
 even "seek death, and shall not find it; and shall  
 5 desire to die, and death shall flee from them"  
 (Rev. 9:6). He foresaw that a time must come  
 when the beliefs of a majority in the inevitability  
 of death would be so reduced as to become but  
 the belief of a minority, and death thus made  
 10 subject to the natural laws of Life. With a  
 majority assenting to the truth, a sinning de-  
 generate minority would find no escape from its  
 own suffering, the penalty of disobedience; the  
 doorway of death being closed, sin in all its forms  
 15 would then be repulsed and finally destroyed.

In the hour of a new and higher spiritual dis-  
 covery, any compromise of human law with  
 disobedience to the covenant that accords with  
 demands of Life, Truth, and Love, must strike  
 20 at the highest hope of humanity, close the door  
 of life and shut out the new light for all who fail  
 to enter their protest.

The universal design of Life, wrought out in  
 the recurring order from the smallest beginning,  
 25 evolves a compound unit of mental energy. As  
 the demonstration advances, widening circles of

receptive thought are led to a growing under-<sup>1</sup>standing of the Science of God, man, and universe.

The transformation of an organization illustrated in practical metaphysics establishes a new<sup>5</sup> precedent. It interprets and applies the method of mental and moral unity that is symbolized in the physical concept of the atom. As long as atomic action is attributed to some force other than mental, it constitutes a practical mis-<sup>10</sup>interpretation of the original system of Mind's method of building visible man and universe on the basis of unfolding intelligence. All miscalled material creations culminate in unconsciousness and bodily dissolution.<sup>15</sup>

The unit of living human consciousness acting in accord with the systematic order *symbolized* in all perceptible phenomena can be painlessly transformed. Rules, accepted and carried into effect by the governing authority of an uprising<sup>20</sup> common consent, are the scientific means by which to re-establish man's dominion over his body, and unfold immortality. By no other means than a scientific covenant can man's rightful dominion be verified in actual experience.<sup>25</sup>

The apocalyptic picture of the strong angel

1 binding Satan for a limited period symbolizes  
the covenant bond as requisite for progressive  
development in successive periods. Scientific  
self-government will end the recurring martyr-  
5 dom of advancing minorities, upon whose higher  
discernment the preservation and progress of  
humanity depend. Moral codes will be so framed  
as to insure safe progress for the advancing minor-  
ity by impelling its emergence from mental and  
10 personal imprisonment in an outgrown state of  
consciousness maintained by misconceptions of a  
majority. It is demonstrable with mathematical  
accuracy that a self-governed community, on  
the side of right, can pass painlessly through an  
15 organic contingency and emerge safely on a  
higher standpoint.

The end of each period of scientific progress  
brings the recurring harvest with the awakening  
of a *contemporary* majority to the new and true  
20 fact. Such a collective awakening must sweep  
away centuries of individual struggle and suffer-  
ing. Science demonstrated can alone uplift man  
collectively to the higher level of the individual  
discernment of Truth and Life through which he  
25 can escape death and apprehend reality.

Physicists have suggested that if we could bind

simple atoms closely enough we could build new 1  
compound ones. It is something more than an  
interesting analogy that in the field of practical  
metaphysics this constructive binding of units of  
mental and moral energy by means of the cove- 5  
nant is being already accomplished. All in-  
terests are shown to be bound up in the survival  
and embodiment of the unfolding discovery of  
the thing most essential for the common existence.

To link the contemporary collective interests 10  
with the unfolding embodiment of good is the  
highest governmental achievement on earth.  
To a covenant-keeping people belongs the task  
of opening, and keeping open, for humanity, the  
door of immortality. The embodiment of un- 15  
seen good must demonstrate the natural reward  
of right action. A mental and moral victory,  
achieved above the head of erroneous false  
claims, proves the Golden Rule to be no abstract  
ideal, but a law of life, imperative in the practical 20  
demonstration of harmonious existence.

The cementing of natural interests, in the de-  
velopment of essential facts, results not only in  
the rapid release of resuscitating mental energy,  
but in a corresponding voluntary relinquishment 25  
of beliefs in materiality. This proves the greater

1 truth that, in reality, worlds are built by Mind  
through man acting in conscious accordance with  
the universal design. In this harmonious develop-  
ment of life and good, ideals, hitherto relegated  
5 to a far-distant future, are found at hand.

The terrible effects upon civilization of collec-  
tive human interests made subject to irrevocable  
covenant limitations have been little realized.  
Such outward unities evolve self-destructive  
10 forces producing internal discord and strife be-  
tween opposite qualities. Cumulative opposi-  
tion bears fruit in increasing discords. Sound  
agreements on a mental and moral basis, requir-  
ing fulfilment in both letter and spirit, word and  
15 deed, with rules progressively amended to coin-  
cide with higher laws unfolded, are the natural  
scientific accompaniments of conscious evolu-  
tion. They alone can promote and extend  
obedience to the higher standard of moral ob-  
20 ligations required in each period of general  
development.

The practical import of the Bible message  
grows out of the ancient institution of the  
covenant, and its record of the development of  
25 moral and spiritual power that determines the  
outward grouping of events. Take from that

sacred volume, with its glorious promises, the 1  
 covenant system, and its wealth of detail and  
 promise is left an abstract ideal. All earthly dis-  
 cord has resulted from mankind's failure to  
 comprehend the vital import of the covenant 5  
 basis of right government and its scientific re-  
 lation to progressive understanding and attain-  
 ments. The whole Bible record is the history of  
 the attempted embodiments of the evolutionary  
 covenant design of self-government and the 10  
 corresponding good or evil effects resulting from  
 obedience or disobedience to accepted condi-  
 tions.

Periodic release from the old letter is essential  
 to enable new rules to be developed for the collec- 15  
 tive advance to higher levels of experience won  
 in consecutive periods of moral and spiritual  
 unfoldment.

The history of the evolution of Israel under  
 its covenants, broken and renewed, proves that 20  
 the experience of this people, illustrated in defi-  
 nite stages of development, indicates an un-  
 changing order and design. There are eight  
 principal covenants mentioned in the Scriptures;  
 a brief review of them, with the leading factors 25  
 of each covenant period, is illuminating. They

- 1 show how the conception of a higher development  
of life through the agency of the covenant was  
taking form in human consciousness to culminate  
in the linking of all periods by successive dis-  
5 coveries of the higher laws of Life and their  
practical application.

1. The Edenic covenant records a definite recognition of man's rightful dominion over the whole earth.

- 10 2. The Adamic covenant records the recognition  
of death as the inevitable penalty incurred for dis-  
obeying the command not to trespass on the rights  
of spiritual discovery, the unfoldment that identifies  
the positive centre by the symbol of "the tree which  
15 is in the midst of the garden."

3. The Noachic covenant substantially confirms  
the theory that human government on a covenant  
basis is the only means of security against recurring  
world catastrophes. There is no record of how this  
20 theory of covenant relation was established except  
by inference from the results obtained. The lack  
of any rules of legitimate succession to protect the  
office of leadership seems to have left the ideal of an  
agreement "in one mind," devoid of new unfoldment.  
25 This ultimated in producing an autocratic group, or  
clique, who claimed and strove to establish a perma-  
nent seat of highest political authority from which  
to dominate the whole earth. The tower of Babel  
became a scene of confusion and self-contradictory  
30 regulations.



4. The Abrahamic higher development of the sci- 1  
 entific covenant relation was not in theory only. Abraham demonstrated an obedience to the impera-  
 tive demand of Principle "Get thee out of thy coun-  
 try . . . unto a land that I will shew thee," coming 5  
 not from without but from within as the still small  
 voice of consciousness ever prompting the discoverer  
 of a higher spiritual law — "come out from among  
 them and be ye separate." He recognized that the  
 central parent nucleus of a higher unfoldment of 10  
 law cannot exist in subjection to governmental claims  
 that dominate an outgrown organic routine. The  
 unfoldment of man's spiritual nature and origin under  
 the covenant was to make the descendants of Abra-  
 ham, through their pioneer experience as a covenant 15  
 people, a blessing to all nations.

5. The Mosaic covenant is the first record given  
 in the Bible of a written constitution. Its first rule  
 (Exodus 20), "Thou shalt have no other gods before  
 me," identifies the positive centre of authority as 20  
 coincident with the worship of one God, the Prin-  
 ciple of all government, designated "the Lord thy  
 God" and humanly expressible in the positive dem-  
 onstration of good unfolding through Moses to a  
 circle of receptive thought. Loyalty to this centre 25  
 was required of all those responding intelligently —  
 namely, with heart, and soul, and mind, and strength  
 to the demands of the unseen higher power called  
 God. Besides this highest worship a code of nine  
 rules established a basis of human relations, prohib- 30  
 iting *individual* disobedience to the basic moral re-  
 quirements accepted by the common consent of the

1 period. By thus giving precedence to Principle, and  
yet linking the moral to the higher spiritual demand,  
all the mental energy accumulated was conserved  
for the self-government of the people by their own  
5 common consent. The covenant evolved by Moses  
maintained the uniformity of action that was neces-  
sary to enable him to lead Israel. Unusual manifesta-  
tions of dominion over physical limitations were evi-  
denced within the circle of this wilderness covenant.  
10 Before relinquishment of authority Moses pointed out  
Joshua as the best qualified to succeed him.

6. The Palestinian Covenant promises the *collec-*  
*tive* inheritance by Israel, the covenant people, of the  
blessing given under the earlier Abrahamic covenant.  
15 The collective reward of one man's obedience was in  
this instance shared by his wife, in relinquishing an  
outgrown circle for a higher basis in response to the  
call of Principle.

7. The Davidic covenant clearly foreshadowed  
20 and introduced human government as expressing the  
practical ideal kingdom of heaven on earth to de-  
velop through world epochs of perpetual unfoldments  
— spiritual “generations.” This covenant indicates  
a recognition of the continuity of individual con-  
25 sciousness.

8. The New Covenant described in Hebrews fore-  
tells the recurring octave and the old letter of out-  
grown human laws that are to be superseded by  
new and higher demands. Intelligent voluntary ac-  
30 quiescence with rules seen to be essential to life: “I  
will put my laws into their mind, and write them in  
their hearts.” There was to be no scattering of mem-

berships but an even closer unity in good: "I will be <sup>1</sup>  
 to them a God, and they shall be to me a people."  
 Through lack of co-operation, the doctrine of the  
 New Covenant and the absolute rules of Science  
 taught by Christ Jesus were not reduced to a system <sup>5</sup>  
 applicable to human experience in his brief but glori-  
 ous career. This loss and tragic delay for the whole  
 world was due to the persecution that culminated  
 in his crucifixion.

Collective voluntary obedience to Principle's <sup>10</sup>  
 higher demands impels the upward, onward  
 progress of all true humanhood. Members within  
 the mental circle of a common purpose for good  
 individualize the resuscitating energies of Mind  
 and become consciously endowed with ever re- <sup>15</sup>  
 newed strength to overcome, in its incipency,  
 whatever may attempt to hinder progress.  
 Thus all, united with the central parent develop-  
 ment, can rise together ever higher in the attain-  
 ment of harmonious existence. A common obe- <sup>20</sup>  
 dience marks the circumference of the normal  
 field of action in accord with the common moral  
 code. In each period of successive progress, the  
 world circle can be extended by willing acquies-  
 cence of the majority in the higher obedience <sup>25</sup>  
 required by unfolding Life. The evolution of  
 the parent nucleus must necessarily precede the

1 collective upliftment to mental realms of a  
more exalted practical experience. With each  
great forward move of mankind in conscious  
evolution, cramping outgrown limitations must  
5 dissolve. An *intelligent* humanity will adapt  
human laws to the new and ever-broadening  
demands of Science.

CHAPTER XI  
CHURCH AND STATE BALANCED  
IN SCIENCE

**T**HE first step in organizing the world for <sup>1</sup>  
peace is to establish a balance of the  
interests of Church and State. These two  
great institutions, regarded in their broadest  
significance, certainly represent the largest bodies <sup>5</sup>  
of thought on earth; not a unit of the human  
race but is directly affected by them. There  
must therefore be not only a basic relation be-  
tween them, but this recognition, together with  
a correct balance of the mutual interests in- <sup>10</sup>  
volved, must form the fundamental basis of  
civilization and indeed, of human self-preserva-  
tion.

The mental and moral relation of Church and  
State could not be understood and finally es- <sup>15</sup>  
tablished until mankind had grasped the fact of  
the universal mental basis and design of crea-  
tion. Everyone recognizes, in some degree, the  
power of thought to influence actions. The laws  
of Mind are the laws of life. The fact becomes <sup>20</sup>

1 more evident that Science includes the systematic operation of the unchanging laws of Mind, and these laws are demonstrable in right government. This truth explains the collective,  
5 as well as individual, subconscious as well as conscious, natural relation of all men. The expression of Mind's infinite ideas unfolding through individual consciousness must naturally be limited until united with the potential energy  
10 made available through their collective acceptance. In every final issue the common interests are accurately balanced by Science on the higher discernment of a new and true idea fundamental to the common good.

15 Facts essential to existence cannot be forever ignored with impunity. Vital truths that conflict with acquired custom, but which affect the life-interests of a nation or of a world may be suppressed for ages, but history shows that,  
20 until brought to light and established, opposite beliefs break out, periodically, with a volcanic violence disastrous to civilization. Terrible wars have resulted solely through conflicts between Church and State. With few exceptions, all na-  
25 tional and international disasters have originated in some Church and State dispute, as also the

appalling tragedies of persecution and martyr- 1  
dom. The ever-operative laws of Life, which im-  
pel living progress and a just balance of human  
authority, will naturally compel an adjustment  
of mutual interests. 5

The balance of authority in Church and State  
has ever been an unsolved and increasing prob-  
lem to ecclesiast and statesman. In the present  
period of the world's history, gigantic moral and  
immoral forces can be mobilized in an hour by 10  
wireless communication. The very life of hu-  
manity requires that not only the function of  
each institution be clearly defined, but that  
their mutual interests be so balanced that the  
progress of the one safeguards the life of the 15  
other, and incidentally of all mankind.

Harmonious relations will be established when  
it is generally recognized that the interests of all  
mankind are cemented in the discernment and  
demonstration, by the advancing self-governed 20  
Church, of the higher laws of the one Mind. At-  
tempts to regard the distinct institutions merely  
as two legalized organizations and allocating, to  
each, certain rights of a merely legal nature, with  
no provision for the element of spiritual discovery, 25  
has led to personal domination and rivalry.

- 1 To understand the respective functions of  
Church and State it is necessary to recognize  
the scientific relation of the individual to the  
community; of progressive minorities to con-  
5 temporary majorities. Significant signs at home  
and abroad are premonitory of the near culmina-  
tion and final solution of this vital problem which  
affects the immediate moral, personal, civil,  
and religious progress of the whole human race.
- 10 That Church is scientific and religious which  
acknowledges as an essential part of religion the  
discovery and application of the laws of God  
affecting impartially the vital welfare of the  
whole of mankind.
- 15 To aid in a clear recognition of the respective  
functions of both Church and State in the final  
balancing of the mutual interests, it is necessary  
to review briefly their origin, and note their de-  
velopment under the impelling force of the  
20 higher laws of Mind.

In the days when human life was maintained  
chiefly through the exercise of physical force, a  
large family was almost a necessity for protec-  
tive purposes. As the circle increased, organiza-  
25 tion on a governmental basis became imperative,  
and to render the group effective there had to be



a seat of chief authority — the head of the family or clan.

Before the art of writing, mankind depended upon oral tradition from generation to generation to maintain progressive development of civilization. Even in patriarchal times a son was regarded as the natural link of conscious remembrance between successive periods. The first-born, therefore, inherited the duty of teaching orally the history of events. That this ancient custom prevailed in the day of Moses is shown in the words: "Thou shalt shew thy son in that day, saying, This is done because of that which the Lord did" (Exodus 13:8). Present demands of progress were thus confirmed and augmented by the good results proved in the past.

The Bible record shows that an exclusive inheritance of the family name and lands by the first-born son laid upon him certain religious responsibilities wholly apart from any demonstrated capacity of clearer spiritual vision. The gradual establishment of a standard of fitness in accordance with physical, rather than by any tested mental and moral qualifications, resulted in darkening the centuries of human history with unspeakable suffering.

1 The law of primogeniture, which established the exclusive inheritance of land, titles, and priestly responsibility, finally became obstructive of moral and spiritual progress and higher scientific spiritual development. It is apparent that if spiritual authority were limited to one sex and made permanently dependent upon priority of birth and legal decisions, the progressive advance of the religious standard would be fatally obstructed. In conscious evolution the eternal mandate of Life demands uninterrupted mental and moral progress and equal rights for the sexes. With a clash of interests a clash of actions must ensue.

15 The necessity has increased for a clear distinction to be made between the higher mental and spiritual functions of the Church, and the moral and civil functions of the State. Because of the world interests involved, this distinction could only be tested and established first on a lesser scale by experimental demonstration.

The patriarch Jacob, superseding the ancient law of primogeniture as related to physical birth, bequeathed the name Israel to both Ephraim and Manasseh, the two sons of Joseph, but gave the birthright inheritance of land to Ephraim,

the younger. In balancing thus the *contempo-* 1  
*rary* life-interests of the two brothers in his joint  
bestowal of the one name, but with the double  
portion of land to the younger, it would appear  
that he recognized the practical independence 5  
that would be necessary to support the demon-  
stration of a higher development for the younger  
brother. This abolition of the age limit by Jacob  
indicates the first gleam of a human recognition  
of the linking of successive periods in evolution 10  
by direct conscious intention. To understand  
the scientific significance of the ancient system of  
laws it should be remembered that the term  
“first-born ” does not relate solely to the order  
of physical birth; it gradually came to include a 15  
higher discernment and accomplishment as the  
qualification of headship. The achievements of  
Manasseh, the first-born as head of the house,  
were to serve as a foundation on which Ephraim  
should inherit the authority belonging to that 20  
office, not through precedence of birth, but  
through a higher mental capacity of develop-  
ment. Jacob’s recognition of the spiritual right  
of the younger brother was the result of his own  
bitter experience.

25

Joseph, while still a youth and especially be-

1 loved by his father, had manifested mental capacities that predicted his future fitness for leadership. These early indications of superiority aroused the envy of Reuben, Jacob's first-born,  
5 and of his other brothers who would have slain the naturally qualified successor to Israel's headship. But they were afraid, and sold Joseph into slavery. He was carried captive into Egypt, and became a stranger in a strange land. Although  
10 rejected by his brethren, the youth's innate higher capacity enabled him to demonstrate understanding and leadership even in the new country. The interests of the whole family of Jacob proved to be vitally bound up in the higher  
15 mental and moral development of the younger brother. Famine ultimately compelled both father and elder brothers to resort to Egypt and to accept from the rejected and despised Joseph the corn that saved them from starvation. They  
20 were also allotted a choice and fruitful plot in the land that had recognized and honoured the leadership of Joseph. There the people of Israel dwelt, multiplied, and prospered exceedingly, but always under the sufferance of  
25 the State.

The long separation between Jacob and his

son, caused by the brothers' envy, taught him 1  
the necessity of making proper provision for the  
legal protection and support of a higher capacity  
evidenced by a "younger son." This recognition  
accounts for his bestowal of the birthright on 5  
Ephraim.

With the accession of a new king, after Joseph  
had died, Israel's remarkable prosperity, instead  
of being recognized as a proportionate benefit to  
the State, aroused the fear and envy of the 10  
Egyptians. There being still no proper balance  
between the civil and religious interests in Egypt,  
the portion of land that had been given to the  
people of Israel became the scene of abject slav-  
ery. As the result of mental and moral stagna- 15  
tion, there ensued long years of bondage, the  
penalty of the earlier rejection of Joseph by his  
brethren. That immoral act interrupting the  
natural order of individual and collective higher  
development hid from the majority of Israel the 20  
universal design of unfoldment. The undestroyed  
sin had to be expiated through collective na-  
tional suffering until the relation of spiritual dis-  
cernment and true leadership should be dis-  
cerned and demonstrated. The student must be- 25  
come the teacher, and the teacher of the past

1 the student, when Truth ceases to unfold from  
an unprogressive parent centre.

Upon the advent of Moses, even after four  
hundred years of slavery, the people of Israel  
5 resented his advice; but after forty years of acute  
suffering they accepted the needed leader and  
lawgiver. Moses had returned to them inspired  
by his remembrance of the original institution  
of the covenant between God and man, recognized  
10 and acknowledged by the earlier patriarchs as  
the practical and only means of securing unity  
and collective deliverance from evil. With the  
re-establishment of the covenant relation, Moses  
was able to lead the Israelites out of Egyptian  
15 bondage back into Canaan. In the old home-  
land where Joseph had been sold, they were to  
be given another opportunity to develop a higher  
civilization, this time under a covenant with the  
leader and discoverer of the higher spiritual law.  
20 Ignoring these past experiences, incredible as  
it may seem, the old tragedy of Joseph was re-  
peated. Prophets and seers, with the intrepid  
remnants that supported their individual efforts,  
were destroyed, and the pathway of evolution  
25 was stained with blood. The covenant broken, its  
method of linking individual advance to collec-

tive unity forgotten, civil war ensued; and the nation split into two rival factions or houses. The lesser, numerically, was designated as the house of Judah, the other the house of Israel.

The breaking of their covenant lost for the twelve tribes the strength of unity. The house of Israel, despite the legal birthright and lands of Ephraim, was taken captive by outside forces and disappeared from the Bible history.

In carrying out in life-practice the ideal of logical contemporaneous unfoldment, the scientific religious and civil qualifications are necessarily contributed from two distinct standpoints, — a minority and a majority, — and the true balance of interests must be maintained. It was the failure to discern and demonstrate this distinction, and the mutual interests involved, that left the advancing minorities, led by prophets and seers, helpless victims of the blindness of successive majorities. Both nation and individual were left unprotected through lack of distinct and proper systems of government in Church and State.

Israel as a semi-political theocracy under a priestly rule, which lacked the inspiration of unfolding discovery in the realm of moral and

1 spiritual law, failed either to demonstrate the  
 moral might of the covenant, or to impel succes-  
 sive discovery and qualified leadership. When  
 the people clamoured for a king, and Saul was  
 5 appointed by the highest priestly authority, it  
 was because of the obvious inability of the  
 religious leader to shoulder the increasing burden  
 of local demands for just legal decisions in po-  
 litical and military affairs. The aged Samuel en-  
 10 deavoured to meet the demand by appointing  
 his sons, who had shown neither moral nor  
 spiritual fitness, to aid him in an attempt to ad-  
 minister justice. Lacking a system of true self-  
 government, the people had to learn, through the  
 15 slow and painful process of physical warfare, how  
 better to balance human interests.

After the appointment of a king, a reaction  
 to an opposite extreme occurred. Until the time  
 of David the people reverted to the old system of  
 20 physical force, not only to settle their own inter-  
 nal differences, but also to encroach on their  
 neighbours' territory beyond the demands of  
 self-preservation.

When subject to religious rule only, and lack-  
 25 ing a distinct civil administration, ancient Israel  
 failed miserably to demonstrate its great world



mission of exemplifying the universal design of 1  
Life. On the other hand, as a purely political  
body, destitute of higher inspiration through  
religious development, she could only degenerate  
and progress toward greater catastrophes. 5

In applied metaphysics, the necessity to es-  
tablish a clear distinction between Church and  
State becomes daily clearer. The struggle toward  
distinction, traceable throughout the records of  
Israel, becomes more obvious after that people's 10  
acquisition of national territory during a period  
of physical warfare for race preservation.

When Christ Jesus came and found the Jews  
under the yoke of Roman rule, he pointed out to  
them their own folly and that of their brethren 15  
in having persecuted and killed their leaders,  
the scientific spiritual seers.

The authority with which Jesus spoke was not  
conferred by any human power. It came through  
his natural understanding of the higher laws of 20  
Mind, and man's legitimate moral and spiritual  
dominion. His teaching was rejected by the  
priesthood. Judah led by the priests was writhing  
in suppressed mutiny against Roman rule when  
Jesus strove to inculcate into the Church a willing 25  
obedience to the laws of the land. When he

1 uttered the immortal words, "Render to Caesar the things that are Caesar's, and to God the things that are God's," he voiced the first true estimate on record of the essential nature and  
 5 distinct embodiments of Church and State. He differentiated between the authority of the civil law and that which belongs to the higher spiritual laws of life, which must ever form its pattern.

Centuries of painful experience have pressed  
 10 upon the notice of mankind the unchangeable law of periodic evolution that makes individual higher discovery and leadership the birthright of the Church. The inheritance of landed estate, while a desirable aid to efficient public service,  
 15 is always a secondary issue. The suicidal results of official usurpation of the central office of spiritual leadership, thus obstructing unfolding discovery, culminated in the *legalized* crucifixion of the Galilean prophet, a crime jointly shared by  
 20 civil and religious authorities — both of which were to reap the collective penalty; Jerusalem was sacked, and the Roman empire obliterated. Still undiscerned was the vital relation of the mutual interests of Church and State.

25 Jesus said, "Did not Moses give you the law, and yet none of you keepeth the law?" Pilate

had innocently legalized the priests' repudiation 1  
of their own law requiring individual leadership,  
demonstrably established by Moses and stated  
in his prophetic words: "A prophet shall the  
Lord your God raise up unto you of your breth- 5  
ren, like unto me; him shall ye hear." The  
State, through Pilate, thus trespassed upon the  
domain of the Church and compromised with  
the accuracy of the law of Science. This Scrip-  
tural rule of succession confirms the individual 10  
higher discernment as the positive centre of a  
higher unfoldment, which precedes the circle of  
receptivity and collective progress. This order  
of Science is frequently referred to in both Old  
and New Testaments. For nineteen centuries 15  
after the crime of Calvary, the struggle between  
Church and State continued and increased. The  
Church assumed largely the control of the State  
until the Reformation brought new light; violent  
reaction then set in, and the State assumed con- 20  
trol of the Church.

A prolonged attempt was made to maintain the  
authority of the Church on a basis of rites, cere-  
monies, and citations from the ancient Scriptures  
while denying the possibility of any advancing 25  
unfoldment of higher laws of being. This con-

1 tinued until the religious ideal dropped to a dead level of intellectual stagnation with barely a vestige of understanding of the Science of spiritual law and its practical application.

5 The old tendency to destroy the seers reasserted itself; Christendom of the *letter* became the scene of unspeakable religious persecution and cruelty. The blood of the martyrs attested, nevertheless, the sustaining power of faith, and maintained the  
 10 vital spark of mental energy in the Church. The eternal overruling demand of Mind is progress, whether harmonious in the scientific demonstration of moral and spiritual laws, or painful through the suffering imposed by ignorance and  
 15 prejudice. Still undiscerned, until quickened by the Reformation, was the scientific relation of the younger generation to the elder; of the advancing and more enlightened minority, to the majority in need of light. Notwithstanding  
 20 centuries of needless human suffering, the moral law did develop sufficiently, in the late eighteenth century, to prevent the actual physical martyrdom of the individual pioneers.

The evolution of the Church through nineteen  
 25 centuries of darkness and suffering was hardly discernible until new light came to the world

with the rediscovery of mental power as practically applicable for the healing of disease. The organization founded on this premise was built up under a covenant system morally and physically limited to the single period of co-operation with its founder. Then came discernment of further unfoldment in the discovery of the universal design of Life which links all periods in successive higher discoveries. Developing rapidly from the original basic premise of mental cause and effect there came the recognition of the moral and spiritual world force that becomes available under the covenant system of unity. A few responding to the higher unfoldment withdrew from the earlier organization to develop on the new standpoint the practical application of the universal design.

The new covenant, linking the interests of the majority to the higher individual discernment of an advancing minority, is shown by a single example to be adequate in every final issue to prove that even one on the side of an essential scientific truth is linked to the higher laws of the one Mind and to the human interests of a majority of mankind. This demonstrates the mental basis of all human relations and interests, and shows

1 the true balance of civil and religious authority.  
The Church in its universal significance is thereby  
identified as a distinct institution existing on a  
scientific covenant basis which, obeyed by the  
5 smallest minority, impels the moral and spiritual  
development of all mankind.

The universal design of Life, operating through  
its creative sevenfold system in the periodic un-  
foldment of immortality, is the natural inheri-  
10 tance of the whole human race by virtue of its  
spiritual origin in the one universal Mind, God.  
The demonstration of this design by a church  
community beginning with the positive centre  
of individual higher discernment identifies the  
15 self-governed Church as the complement of the  
State in a mutual progressive higher development.

The service performed by the new unit of or-  
ganization is not by virtue of human power,  
prestige, lands, or earthly possessions. This or-  
20 ganization, parent and branch, is unique in its  
relation to all other churches of whatever denom-  
ination. Evolving scientifically from its small  
beginning in a new truth, and having cast into  
the common treasury its "two mites," it is in-  
25 tent upon offering its treasure of good impar-  
tially in the service of all mankind. The

highest aim of this scientific unity is to continue in the fulfilment of the Church's function on the pathway of a higher civilization.

The universal design renders a political and religious amalgamation of the institutions of Church and State an impossibility. Any attempt to form a theocratic mixture of religious and political interests under one visible official head destroys the original evolutionary world purpose of both Church and State institutions. Such a combination renders impossible, in a final contingency, the proper handling of any question affecting vitally the common welfare. Instead of official delegates being able to differentiate between specific good and evil in accordance with a common standard of right, they find themselves hopelessly befogged by the conflicting interests involved, and unable to make a clear-cut distinction between what is right and wrong. The legislator forced to make a final decision between a right and a wrong, perhaps involving the life of the nation, finds himself peering into "a vague grey half-light, uncertain whether dawn or day, dusk or utter darkness."

Not to take the progressive steps in organization, but to confine the released mental power

1 to the attenuated application of faith healing, —  
 while unwisely leaving sin, in which disease  
 originates, collectively undestroyed to accumu-  
 late, — must cause a drop to a far lower type of  
 5 humanity than before organized mental healing  
 began. The perpetual demand of Life for moral  
 and spiritual progress is evidenced in the New  
 Testament warnings to those who had learned  
 of the practical possibilities of conscious unfold-  
 10 ment through the great Exemplar and failed to  
 demonstrate his teaching. Of his faithless adher-  
 ents Peter declared, “It had been better for them  
 not to have known the way of righteousness, than,  
 after they have known it, to turn from the holy  
 15 commandment delivered unto them.” In this  
 saying, he emphasized Jesus’ words, “And the  
 last state of that man is worse than the first.”  
 Spiritual discovery of fundamental facts is the  
 central pivot on which the scales of mutual in-  
 20 terests and human authority must be evenly  
 adjusted to admit of living progress.

Through the discovery of mental healing, the  
 link connecting Science with health was dis-  
 cerned. The first period of religious organiza-  
 25 tion which adopted regular mental practice re-  
 sulted in impelling the embodiment of a higher



type of organization in a second period. The <sup>1</sup> process of spiritual evolution we see *symbolized* in the experiments of the biologist producing, by selection, a higher type. But even a new type, if failing to evolve upward, may still revert to the <sup>5</sup> original level. Progressive deterioration ultimates in a lower manifestation having all the characteristics of degeneracy.

It is a common mistake to suppose God's government, the reign of the one universal Mind, to <sup>10</sup> be represented on earth by a mixture of religious and political rule in which the Church dominates the State or vice versa. The correct concept of theocracy as the rule of God, Mind, reduced to human application is expressed, in degree, in the <sup>15</sup> distinct embodiments of Church *and* State. Each institution exists on its own individual standpoint of self-government, with a balance of mutual interests that makes the *progress* of the one, through higher discernment and demonstration <sup>20</sup> of fundamental truths, necessary to the *life* of the other.

Without a separate embodiment of civil authority there is no compensating balance of outside moral force by which to impel a needed reform, <sup>25</sup> rectify injustice, and safeguard the individual

1 rights of the advancing minority, in the event of  
 corruption creeping into the Church through  
 official disobedience, or through its covenant be-  
 coming void. On the other hand, should an oppo-  
 5 sition be discerned between the laws of the land  
 and the higher laws of the Science of Mind, the  
 self-governed scientific Church, teaching and  
 requiring obedience to its own covenant and to  
 the laws of the land, retains its moral right to  
 10 advocate reform.

The laws of Life, Mind, operate through the  
 mental and moral basis of the covenant relations  
 maintained between minorities and majorities.  
 It is an eternal demand of unchanging law that  
 15 requires the rights of the minority to be insured  
 in order to safeguard the life of the majority,  
 always dependent upon the work of the tireless  
 seekers and discoverers of truth.

While the ancient tendency to reject the  
 20 pioneer minority has persisted, modern obstruc-  
 tion takes the somewhat milder forms and meth-  
 ods of organized social opposition. Science, in-  
 vesting the law of the first-born with a new  
 significance in its relation to the individual,  
 25 higher discernment and new unfoldment, safe-  
 guards the birthright of the discovering minority,

through its embodiment of the new truth. Under 1  
this system of periodic higher development  
the continuity of the scientific Church is as-  
sured, through all periods of spiritual "genera-  
tions," the evolving offspring of infinite Love. 5

Church and State institutions in their universal  
significance together image forth the compound  
highest expression of Mind, symbolizing, as they  
do, the positive and negative character of the  
Principle of all creation. Their sacred functions 10  
are to evolve an uprising moral standard that  
coincides with ever unfolding spiritual facts,  
while manifesting an intelligent harmonious  
balance of interests in which is no rivalry. They  
must afford protection of each other's welfare, in 15  
an untiring mutual devotion to the highest ideal.

*It is the high prerogative of the scientific Church*  
to discover the spiritual laws of Life, Truth, and  
Love, and to demonstrate the accuracy of their  
operation and in so doing lead the way in con- 20  
scious evolution. When the true order of prece-  
dence is realized, the Church's spiritual concep-  
tion and demonstration of each higher ideal of  
Truth and Life will be simultaneously accepted  
by a majority. The actual proof, verifiable 25  
according to established laws, will always be

1 forthcoming as the fruit of the individual and collective advancing experience of the Church.

The advancing discernment of the law of scientific co-operation that relates the individual  
5 lead to the collective progress is the result of the age-long travail of the world's religious ideals. It demonstrates the original spiritual status of human consciousness. Truths of priceless worth, unprotected, have been lost for centuries through  
10 the common consent having been directed against, instead of supporting, living progress.

The scientific church covenant is the instrument through which can be made with accurate precision the recurring collective division, be-  
15 tween specific right and wrong, necessary to raise the common standard. By its means, each imperative demand of Life as unfolding to a minority can win the strongest majority on earth. The urge of the growing collective human  
20 need hastens onward the individual discovery of the infinite possibilities of being. Through a whole-hearted reliance on the one Mind, the requisite human help, in line with general progress, is found available by the advancing minority  
25 in its every step.

The self-governing Church, by covenanting to

protect her individual right of higher discov- 1  
ery, safeguards the general health, peace, and  
progress. Each new discovery in spiritual law  
necessitates periodic revision of existing rules in  
order to avert an official opposition to the newly 5  
discerned law of existence. Sound covenant con-  
ditions are, therefore, essential to reserve to the  
advancing minority the cumulative moral and  
spiritual support of its own constitutional system.  
All the energy gathered by the common agree- 10  
ment during a period of organization must be  
made available for its minority in the final  
organic contingency to make possible the normal  
development of the truths discerned. The evo-  
lution of a higher humanity rests upon the 15  
individual discovery and application of the  
fundamental rules of Science.

The laws and order of Science cannot be  
changed. Under the same law of unfoldment  
that prompted Jacob's ancient disposal in trans- 20  
ferring the name and birthright, with its lands  
and chattels, from the elder son to the younger,  
the scientific church can legitimately hold its  
land and title only while recognizing and sup-  
porting the advancing minority, the younger 25  
brother and true heir.

1 Christ Jesus confirmed the ideal method of  
conscious collective development when he said  
that no flesh could be saved unless the days of  
evil be shortened by the minority. Spiritual  
5 leadership makes possible the arrest of error on  
the larger numerical scale, and is adequate,  
ultimately, to enlist the voluntary services of  
the elder generation in furthering the new un-  
foldment. This not only illustrates the short-  
10 ening of the days of evil, but accounts for the  
multifold blessings to accrue to the younger son,  
Ephraim, who should have his tens of thousands  
while the elder, Manasseh but thousands. The  
inheritance of authority by virtue of discovery  
15 unfolds the true order in world evolution as il-  
lustrated in the Bible.

Mistakes clearly discerned and pointed out by  
successive minorities, but not admitted as such  
or corrected by the majorities in the same pe-  
20 riod, have caused centuries of needless human  
suffering. Repentance and reformation must be  
contemporaneous, otherwise there is a break in  
the order of painless unfoldment. It is these gaps  
that account for all the dark ages and suffering in  
25 the world's history.

A single rule of Science if collectively disobeyed

by the majority must always ultimate in an inverted temporal manifestation, a counterfeit of the reality. To expose such a disobedience and to establish the scientific order is the first step toward awakening a wider recognition of the universal design of conscious evolution.

A rule of Life that governs a function of the visible Church must affect the detail of its entire system. And just as truly must each law of Life demonstrated by a minority, though unrecognized by a majority of mankind, be operatively influencing the world. This fact has remained for the Church to prove by example in its own experience.

The design of universal Love is expressed best on earth in a collective agreement to the specific right. Willingness of a community to reform whatever is opposed to a higher demand of Life and good gives renewed opportunities for embodiment of the higher ideal brought to light. Thus are produced those intrinsic qualities of goodness, beauty, and love which adorn and brighten human existence.

The discovery of a new and higher law of Science that concerns the life of all, may still meet with opposition by a majority. The force

1 available through the covenant of a common  
consent to Truth will, nevertheless, enable the  
minority to surmount the obstruction, embody  
the true ideal, and win acquiescence of the  
5 greater number. The true character of the  
advancing group is found in the root meaning  
of the word church, *ecclesia*, "the called out."

Conscientious withdrawal of advancing thinkers from a voluntary association, under rules  
10 outgrown, is scientific and serves a twofold purpose. In the first place, it makes possible the embodiment of the new and higher idea on an independent standpoint freed from obstructive official limitations; in the second, the majority  
15 is left bound within the outgrown confines of its broken covenant, wholly unable to embody aught but that which is opposed to the new embodiment on the *survival* of which the interests of all alike depend.

20 An obstructive majority, clinging thus to an outlived embodiment which cannot function, becomes isolated. At the same time the few in advance proceed with the work of perfecting the new embodiment of good, presenting a sharp  
25 contrast to the old. Both may for a season continue in seeming rivalry, until the final moral



limit of the error is reached. The evidence on 1  
opposite standpoints then takes on more definite  
forms. In the miniature Church of the advanc-  
ing minority is seen progressive higher self-  
development, health, happiness, increased hu- 5  
man capacity for endurance and patient active  
endeavours to arouse a hesitant majority to its  
danger. Each forward step finds added con-  
firmation in the recorded unfoldments of earlier  
discoverers. The positive evidence finally causes 10  
the counterfeit position to become untenable.

A disobedient majority, bound within the lim-  
its of the dead letter of its outgrown rules, unable  
to advance, and refusing to defend the Truth  
because unwilling to acknowledge the leading 15  
of the few, finds itself fulfilling the prophetic  
words of the poet Blake: "compelled to defend a  
lie, that he may be snared and caught." Blake's  
grand conception of a future victory over error to  
be won through subjecting it to moral pressure in- 20  
stead of physical force is surely the ideal method.  
By the isolation of collective evil the ultimate har-  
monious outcome is a foregone conclusion. There  
is no question of the final acceptance, by an  
organized majority, of the demands of the posi- 25  
tive Truth whenever faced with dissolution as

- 1 the only alternative. The destruction of specific evil when morally forced before the bar of aroused contemporary public opinion can be accomplished in a minimum of time.
- 5 Obstruction of a development shown to effect the life and health of the majority is the final human limit to which specific error can reach. At that point the common consent rebels; then comes a collective awakening to life and its
- 10 greater possibility, or to dismay and death.

By means of a scientific covenant the seeming rivalry between opposite embodiments of Truth and error can be limited, and the error detected as such and explained. As collective discord be-

15 comes evident, individuals begin to awake to the fatal course they have pursued and moral dissolution averts physical disaster. When the evolutionary order impelling the new covenant of a protesting minority becomes suddenly evi-

20 dent to an obstructive majority, the whole mass becomes leavened with the new and true idea. A collective change of the mental and moral outlook causes an equally sudden withdrawal of assent to outlived rules; a delusive form of or-

25 ganization finally disappears like a house built on quicksand.

The scientific Church's method of dominion <sup>1</sup>  
over specific evil foreshadows the practical  
national fulfilment of the remarkable prophecy  
of Zechariah: "I will remove the iniquity of that  
land in one day." A collective right achieve- <sup>5</sup>  
ment extends its influence in proportion to the  
coincidence of its covenant stipulations with  
the demands of the Science of Mind.

One such painless victory, changing the col-  
lective opposition of a majority into a voluntary <sup>10</sup>  
acquiescence in the right, is sufficient to demon-  
strate for all time the possibility of man's com-  
plete mental and moral dominion over evil. Such  
a peaceful victory must prove that those who  
consent to any course opposed to general prog- <sup>15</sup>  
ress and higher demonstrations of Science are  
acting in ignorance of the world force of uni-  
versal laws. To their irresistible impulsion is  
allied a minority who, having found the thing  
essential, are practically embodying the universal <sup>20</sup>  
design of Life.

The strength of a covenant to compel obe-  
dience to its moral demand for dissolution, when  
outgrown, must depend upon its ability to act as  
a two-edged sword that cuts both ways in its <sup>25</sup>  
positive and negative requirements of obedience.

1 The written constitution of the scientific  
Church must coincide with the order in the uni-  
versal design. To impel reconstructive activity,  
its covenant must provide for the *moral* nega-  
5 tiving of official authority if found opposing the  
embodiment of a further discovery. The parent  
centre, evolving ever higher through individually  
clearer views, is relieved of any painful necessity  
for personal martyrdom. At the right stage, the  
10 law of God, Mind, enforces collective obedience  
through man's inherent love of Life and all good.

By utilizing the moral world force individual-  
ized by its evolving covenant, the Church can win  
the response of a majority to whatever is shown  
15 by understanding, reason, and demonstration, to  
be essential to human health, happiness, and  
progress. The Church must provide the needed  
illustration of Mind's evolutionary system of  
self-government which impels transformation of  
20 phenomena and the unfoldment of immortality.

The present linking of two consecutive periods  
of metaphysical development has by its speed  
literally overtaken the slow process of bodily  
dissolution which has hitherto permanently  
25 severed connection between a majority and an  
advancing minority.

The Church, having patterned its scientific 1  
covenant to maintain the evolving point of higher  
discovery within the circle of receptivity, is able  
to restore the conscious connection between  
branches left from a past period and the new 5  
and live parent stem proceeding from the one  
Mind. A reunion of the collective interests with  
those of the advancing minority should be suffi-  
cient to convince all humanity of the most ef-  
fectual system of self-government, self-preserva- 10  
tion, and conscious evolution.

Christendom partially blind to the crying de-  
mand for a higher manifestation of life has held  
aloof from the conception of the universal design  
of eternally unfolding existence. Immortality, 15  
instead of being accepted as practical and demon-  
strable, a basic doctrine of the Church, has been  
hitherto regarded from a purely speculative  
viewpoint. And yet, the definite declarations of  
eternal life made by the advanced thinkers and 20  
recorded in the Bible have been accepted as  
sacred Scriptures, and translated into many  
tongues.

On the vital question of the relation which dis-  
covery of the higher laws of Science bears to the 25  
mass of mankind, popular theology has adopted

1 a creed foreign to the Bible teaching. The vast majority of Christendom has come to regard lightly the substitution of an empty office in place of occupancy through individual higher discern-  
5 ment of laws of existence that demand a living obedience. This common agreement on a negative mental centre accounts for the physical domination of evil on earth. Spiritual discovery alone lifts the veil from all evil. By demonstra-  
10 tion of the laws governing mental cause and effect it urges error with sufficient speed to its final *moral* limit to expose its falsity before reaching the final stage of bodily dissolution. Thus is rent the veil which has enshrouded  
15 human life.

A common consent in conscious unison with official authority has always produced effects which have corresponded to the purity of the dominant motive. It is the mental concept that  
20 defines the outward embodiment of good or of its opposite illusion, a temporal embodiment of evil. Carlyle saw this when, in describing the characters of two great men, he said "The thoughts they had were the parents of the ac-  
25 tions they did; their feelings were parents of their thoughts: it was the unseen and spiritual

in them that determined the outward and actual.” 1

*The true function of the State* is to maintain orderly progress through the enactment of such moral codes as shall inculcate habitual obedience 5 to the higher laws of the Science of Mind, Life, as the latter are discerned and demonstrably illustrated by the pioneer discoverer, the Church. It must be clearly understood that the office filled by the State is not the office of the Church, 10 neither can the function of the Church ever be performed by the State.

Who on reviewing modern civilization would question that its highest moral standard yet attained is the offspring of the Hebrew Decalogue? 15 Through it have been developed the basic virtues on which rest the governmental statutes of the English-speaking race. It is through its Decalogue that the Israelitish influence has touched in a degree the interests of universal humanity. 20 It is only natural to find that the discernment of the universal design of Life with its higher individual outlook should have unfolded in the logic of events from the mental and moral basis unfolded in the Mosaic covenant of Israel. 25

The balance of interests in the compound com-

plex unit formed of Church and State insures the availability for each of the qualities found lacking in either. This general effect follows also in the life of the individual members in varying  
 5 degrees. The State symbolizes the body and the Church the soul of humanity. The vital functions of both heart and soul of universal mankind must be fulfilled to meet the demands of Life. In conscious spiritual evolution the  
 10 balance of mind and body is as demonstrable as mathematics. It is not possible for anyone to prove this if mistaking symbols for the realities. Each crisis of the State produced by a misdirected common consent to a belief in the inevitability  
 15 of organic disintegration has found the visible Church manifesting weakness, decrepitude, and senile decay. In scientific religious co-operation this situation is exactly reversed. It is in the crisis of events that the true character of the  
 20 Church is proved by demonstration of its ability to support all true civil reform.

Where is there a system of government that can obtain obedience to its decisions in a final contingency, except by resort to physical force?  
 25 Human lawmakers well understand this fatal limitation of the moral law. In maintaining



even approximate order, State laws are driven 1  
to award physical penalties to meet the demands  
of justice in the protection of individual rights  
and privileges. Unable to impel or win complete  
obedience to its moral mandate, "Thou shalt 5  
not kill," the State inflicts individual punishment  
by a violent death or personal imprisonment until  
its appointed life-limit has been reached. But  
until the design which links the individual and  
collective life-interests is adopted, the State it- 10  
self suffers the same penalty on a collective scale.  
The State, having engaged in war, is compelled  
to save its own life by resorting to conscription  
to raise an army, sacrificing the individual high-  
est right to life on a collective scale. 15

The incapacity of the State either to prevent  
crime or to impel obedience by moral force in a  
final contingency is because of its failure to  
recognize the truth that evil must be exposed in  
its incipency in order to control and destroy it 20  
collectively. Human law can never insure col-  
lective self-preservation unless adequate to detect  
and destroy error in its smallest beginning on  
the moral plane, and so leave open the door for  
individual discovery and demonstration of the 25  
higher laws of the Science of Mind.

1 The Church, advancing in the embodiment of  
 its highest ideal in conscious evolution, can edu-  
 cate its members in the Science of mental cause  
 and effect, and show in both theory and practice  
 5 that purification of thought leads to healthy  
 conditions, and vice versa. The scientific Church  
 shows its members that wrong thoughts and evil  
 intentions are the direct cause of disease and all  
 other human suffering, whether of body or  
 10 mind. Science demonstrates the grand fact that  
 right thoughts and actions, love toward our  
 neighbour, honesty, and sincerity are the eternal  
 promoters of health, peace, and harmonious  
 progress.

15 Any unwary interference of the State with the  
 Church's internal legislation, by substitution of  
 legal *compromise* for an exact obedience required  
 to covenant conditions (which might even re-  
 quire moral dissolution) produces a disastrous  
 20 departure from the harmonious method that  
 coincides with universal law. The ultimate pur-  
 pose of stipulations in a scientific church cove-  
 nant must naturally be quite outside the limits  
 of a civil tribunal even to estimate, much less to  
 25 decide upon.

The identification of the leading minority will

be through its practical proof of a higher discern- 1  
ment. The unfoldment of ideas in their logical  
order will come naturally to the individual con-  
sciousness able to assimilate most thoroughly the  
truth in the textual statement linked with the 5  
collective demonstration by the covenant condi-  
tions of membership. The vital connection be-  
tween word and deed in Science justifies the in-  
tervention of the State on the appeal of a pioneer  
minority if detecting an official departure from 10  
given and accepted rules. In this the State pro-  
tects its own interests as well as those of the  
Church membership.

Let it be supposed that in such a crisis the State  
steps in and permits a compromise with diso- 15  
bedience, legalizing an organization under its  
voided covenant. The fatal mistake of Pilate is  
thus repeated. The civil law must, by so doing,  
not only obstruct the new development by the  
minority, but actually interfere with the previous 20  
consecutive steps leading up to the Church's  
advance and its emergence from under an out-  
grown covenant. Such a compromise corresponds  
to the cutting of a canal to release water that had  
been dammed up by the engineer, at a certain 25  
point in the course of a river, for the express pur-

pose of diverting its flow into a new direction;  
 or it is like puncturing the envelope containing  
 the gas that lifts the giant airship high above the  
 beaten track. In such an event the reversion  
 of the legalized organization to a lower type must  
 be inevitable unless voluntary dissolution shall  
 cause escape. Many stages might have to be  
 experienced in the process of degeneracy, but all  
 would have to be retraced in a return to the  
 upward pathway.

The universal design, with its positive centre  
 and receptive circle is the only plan of self-govern-  
 ment that will enable the Church to sustain its  
 constitutional ability to evolve scientifically and  
 maintain its right relation to the State. Progress  
 vital to the world is assured if only a minority of  
 one be found able to discern and obey the final  
 demand of the old covenant, and demonstrate the  
 new and true law on an independent, higher  
 standpoint.

Trespassing on the Church's rights of self-  
 government, the State must lose the cumulative  
 moral world force conserved for its own benefit,  
 and by which alone can be adjusted and main-  
 tained the balance of common interests necessary  
 to avert another death scene of civilization.

The development by the State of an ability to 1  
impel obedience to its own final decisions with-  
out physical force depends upon its refusal to  
grant legal permission for disobedience to the  
covenant of the parent nucleus, the scientific 5  
central assembly of the Church.

The State alone would fail to preserve its own  
existence if it attempted to adopt the Church's  
system of leaving a disobedient majority to work  
out its own repentance, or suffer the effects of 10  
common consent to a specific mistake. In a  
national crisis created by the consent of its  
majority to a positive wrong, the State has not,  
like the self-governing church, a reservation of  
authority, by the exercise of which an advancing 15  
minority can rely, while embodying the right idea  
on a lesser experimental scale.

When it becomes apparent to the State that  
through the travail of the Church there has been  
unfolded a *law of balance* fundamental to uni- 20  
versal peace, health, and progress, the vital mu-  
tual interests involved will be understood. The  
Church, consciously allied in a spiritual unity  
with the wider circle of the State, forms the hub  
of the wheel of progress; their concerted activity 25  
is adequate to carry human existence to heights

1 yet unconceived. The State will not fail to support the advancing Church when the mutual relations are understood. The obvious fact that, whatever may be the issue in the State, it is im-  
5 possible for it to take the place of the evolving Church any more than for the Church to usurp the functions of the State. This proves that on the Church must rest the responsibility of creating new precedents through higher individual  
10 discernment.

Officially condoned disobedience to rules established on a scientific basis generates a self-destructive force multiplied in geometric progression by the governing common consent. In every  
15 such case the design of painless moral evolution is inverted by human law to a people's undoing. Human government experiences periodic catastrophes in proportion to its support, unconscious or otherwise, of procedure opposed to the never-  
20 changing laws of Science governing spiritual evolution.

The cause of the troubles, diseases, injustice, and poverty rife on earth cannot be generally recognized until the mental and moral basis of  
25 evolution is understood; its constructive methods then become apparent. When a majority em-

bodies a basic error, there has always followed 1  
collective physical discord culminating in calamity. The State, in its successive breakdowns, has produced no surviving minority able to discern and embody the practical method of main- 5  
taining moral and physical harmony.

After each recurring "deluge," by national or international calamity, as in the great war, the dreary round of tired humanity, on the scene of its own self-destruction, has once more pro- 10  
ceeded to recombine its particles, gather up broken idols, and rebuild its demolished edifices. All too soon does the revived common consent again settle down to its old routine within the self-prescribed limits of sin and death. For a 15  
while the signs of active reconstruction meet general approval and even enthusiasm. But presently arises some issue requiring the perception of its scientific necessity to win collective obedience to the moral demand. If that power 20  
is not available, divisions and strife ensue, and, having no unalterable standard of right, no mental and moral world force harnessed for application, a materialized governmental system relapses into chaos. 25

Physical warfare is a barbarous method of

1 settling differences even when in defence of the  
right. Its abolition has been the highest religious  
ideal of human civilization. It is well to recog-  
nize, however, that even war has its degrees of  
5 evil, measured by the nature of the right or  
wrong at issue. No new unfoldment of good ever  
has or ever can come as the direct result of  
physical warfare. But this drastic method has  
been supposed to afford mankind's only means  
10 of self-defence against racial extinction through  
moral darkness and its products: famine, pesti-  
lence, and physical destruction on a world scale.  
Certainly the evils enumerated in the Decalogue,  
if left officially uncondemned and individually  
15 unpenalized, could end in no other way. The  
discernment and demonstration of the *Science*  
of law, which includes the evolution of uprising  
moral demands, unfolds the latent forces of good  
always available and adequate to control specific  
20 forms of evil and abolish war.

The vital import of the moral obligations of a  
covenant, binding each unit in a collective mem-  
bership with the highest human expression of the  
positive truth, can be generally understood only  
25 when moral and spiritual forces are seen to unfold  
as the effect of obedience to covenant conditions.



A majority, disobedient to the stated conditions of its written constitution designed to protect the life-interest of the whole, is a collective suicide. It breaks the two great commands on obedience to which hang, in all periods, both the higher discernment and demonstration of needed good. Few have recognized the Science that inspired Paul's comprehensive summary of law: "He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself" (Rom. 13:8, 9). This higher ideal of human love must be manifested to demonstrate the kingdom of heaven on earth.

The construction and transformation of an organization founded on an evolving covenant that balances, on a fundamental point, the interests of its majority and of its more progressive minority, demonstrates Mind as the one Creator. A single example of the mental and moral power made collectively available for the healing of disease through the advancing Church is in

1 itself a new revelation. It discloses to the earnest explorer the present possibility of its unlimited multiplication of spiritual energy for the recuperation and maintenance of universal health;  
 5 and the systematic embodiment of infinite good.

In its highest development the covenant union exposes all mystery of evil, unfolds its final remedy, and prefigures the ultimate transformation of all human consciousness through the world's  
 10 growing understanding and willing acceptance of the unfolding facts of life.

Civil protection of the individual rights of discovery and free speech for a minority are essential to the life of the State. The moral  
 15 stability of the State, apart from a progressive purification of human thought through the conscious higher development of the Church, could never burst the barriers of human will created by the common consent of a mistaken but govern-  
 20 ing majority. Therefore any legalized permission to disobey the scientific Church covenant would constitute a betrayal of the State's best friend.

When a specific evil, contrary to common rules of association, has been officially condoned, that  
 25 error has been practically authorized. Evil thus recognized reaches with unparalleled speed its

maximum development in self-destruction; every 1  
moral check that was imposed upon it by the  
written rules ceases to have any deterring effect.  
But the consent, even of a majority, to specific  
wrong can be changed, in a clearly defined field of 5  
scientific demonstration, when the result of disobedience is manifested with sufficient speed.

Evil cannot be curbed in its early stage when  
officially condoned. An organization under such  
a condition corresponds to the vacuum tube used 10  
in chemical experiments in which atmospheric  
obstacles having been removed to admit of the  
free passage of electrons, they demonstrate with  
tremendous momentum the speed of radio-activity.  
An officially condoned consent to error 15  
precipitates a tragic moral descent like that of  
the swine in the Bible story, down the steep of  
degeneracy — to end in physical warfare, or other  
catastrophes.

Should the discoverer, guiding the evolving 20  
Church, voluntarily or otherwise vacate the  
chief office, the time has come when organized co-  
operation must pause in its collective activity.  
The next logical unfoldment must be awaited in  
consonance with the order and method of the 25  
universal design. This interval corresponds to

- 1 the Sabbath rest in the sevenfold creative system (referred to in Chapter III) and continues, under provisional rules, until the sign of a higher ideal conception becomes evident in its logical order.
- 5 During successive periods of development through mental and moral regeneration, the land originally acquired by the Church becomes the natural centre for the greater active service of parent and regenerated branches, from
- 10 which spot should be diffused the knowledge newly brought to light. The land on which the Church has earlier established itself may be far from the individual standpoint on which the new discovery begins to unfold. For this reason,
- 15 the Church should receive aid from the civil courts to safeguard her property, in trust, until the right of inheritance is identified through merit of service by the minority actually embodying the true ideal to be made known.
- 20 Since, therefore, the higher individual discernment, beginning with a minority of one, forms the link in collective progress, it is especially necessary that the civil law shall require official obedience to the stipulations of the covenant
- 25 which safeguard legitimate succession of the minority, in accordance with the new unfoldment.

The Church is the pioneer in the conscious <sup>1</sup> evolution of life, and safeguards her birthright by being the first to illustrate the unfolding facts for the benefit of mankind. The life of the State, as of all humanity, depends upon the <sup>5</sup> Church's pioneer progressive discernment and demonstration of the higher laws of immortality.

When the effect of mental power exercised on the body of mankind collectively, as well as individually, is apprehended, it is at once seen that <sup>10</sup> human laws are the most potent agency for the healing and prevention of moral and physical discord, or the most destructive force on earth. By any civil law that operates to silence the individual right of free speech, the State risks the <sup>15</sup> danger of incurring a debt to all mankind that no human law has power to liquidate, if such an individual utterance contains the revelation of a truth that affects the life-interests of our common humanity. <sup>20</sup>

Amid the discords and chaos of past and present human history the evolutionary system of Church and State is clearly discernible. The practical effects of balancing their mutual interests and authority must inevitably be the more <sup>25</sup> exalted conception and higher development of

1 both institutions. With the higher concept must  
develop the manifestation of a higher humanity,  
inasmuch as every unit of the human family is  
embraced within the vast circles of these two  
5 institutions which together form the wheel within  
the wheel of living progress.

The questions of self-preservation and of  
higher development in a self-governed common-  
wealth, religious or otherwise, are practically  
10 one, since the Principle of all life, Mind, forbids  
mental stagnation. The parent or positive centre,  
whether of Church or State, cannot continue to  
legislate for life-long babes inasmuch as its own  
continuance must involve a definitely higher un-  
15 foldment. When branches or colonies have pro-  
gressed to maturity, shall the honoured parent  
settle down to old age, content to recall bygone  
glories and wistfully lamenting unfulfilled ideals  
while sturdy children render dutiful support to  
20 advancing senility? Never! in conscious evolu-  
tion. A scientific maturity includes neither bodily  
decrepitude nor moral and spiritual incapacity.  
Loyal children, developing their own rules of  
progressive self-government, leave the parent  
25 centre happily freed from a thousand domestic  
cares. Thus released, the parent nucleus can

rise, untrammelled, to a higher basis of Science 1  
on which to demonstrate progressive leadership  
and a more joyous experience. Past failures,  
injustices, separations, which have defaced the  
fair record of great achievements still remain to 5  
be acknowledged and atoned for, and their  
recurrence in the life-history of the collectively  
evolving family to be provided against.

The second period of parental leadership must  
be entered upon and more fully developed than 10  
the first. Parents who would be regenerated must  
continue unabated the search for new truths.  
Numerous civil and other reforms are needed to  
avert a fall from the greatest height attained by  
civilization to a correspondingly greater depth. 15  
Church and State in successive periods must  
both rise, regenerated, to the higher basis, or  
renounce all claim to leadership.

Through new precedents practically inaug-  
urated at the parent centre in progressive de- 20  
velopments by an application of higher laws,  
the branches of an earlier generation can be  
drawn naturally to follow the advancing posi-  
tive lead and accept the new standard of civiliza-  
tion. But in any case the parent centre cannot 25  
afford to turn a deaf ear to Principle's higher

1 demand. Her world destiny as a better representative of the one universal Mind, unfolding higher human capacities in the eternal order, must be fulfilled.

5 A clear recognition of the national, moral, scientific, and religious importance of the two institutions of Church and State, and an embodiment by each of an effectual system of self-government, is a necessary qualification for any  
10 true leadership in either. It is incumbent on both institutions to demonstrate moral dominion over evil in its specific beginnings in wrong thoughts. In no other way can the end of disease and physical warfare be reached.

15 Every great triumph of mankind, in the vast fields of governmental and educational development, in the service of humanity, has been the fruit of a mental at-one-ment in a common ideal. Every collective failure has been the fruit of  
20 some earlier individual corruption of an ideal. In these mutual experiences, however, the credit or the blame has invariably been awarded to the State. The Church, nevertheless, in its earliest beginning has been and always will be responsible  
25 for first nurturing the infant national right desire. Her accepted relation to the stalwart State, the



object of her constant solicitude, has been that 1  
of a weak sister rather than a well-balanced com-  
panion, consistent with intelligent moral and  
spiritual unfoldment.

Discovery, construction, reconstruction, and 5  
painless transformation will distinguish the  
steps of both Church and State in the successive  
states and stages of scientifically organized prog-  
ress. In each advancing stage the possible danger  
of a majority in either body consenting to some 10  
fatal disobedience to a law of Life must be effec-  
tually provided against. In such a case, the vital  
nature of the mutual relation of interests at once  
becomes evident.

The Church, developing its constitution on 15  
the foundation of moral and spiritual law,  
forms the fitting and necessary complement of  
the State. The scientifically organized Church  
is a consistent advocate of all needed radical  
reforms. It should be found courageously advo- 20  
cating improvement whenever the civil law is  
perceived to be conducive to error or death in  
any form. Intent on reaching greater heights  
in the understanding and demonstration of spir-  
itual law, such a church detecting, controlling, 25  
and destroying wrong thoughts with the moral

1 force embodied by its own covenant, cannot fail  
to exercise a beneficial influence in all directions.  
Obedient to its own statutes and the laws of the  
land, it cannot fail to afford the strongest support  
5 to national government in every right endeavour  
for healthful peace and progress.

As already pointed out, the fixing of arbitrary  
official time limits beyond which decrepitude and  
senility are assumed to disqualify for useful  
10 service, is a collectively suicidal civil decree. It  
mentally outlines and then fills in a personal con-  
cept of man assumed to be unfit for effective  
service. The scientific Church, awake to this mis-  
take but still obeying the State law on the visible  
15 plane of action, must continue its open advocacy  
of reform. Obedient first to the law of Life,  
and fixing no limits to its own members' capacity  
for service, it is able to neutralize and control, in  
advancing degrees, the outside evil effects of a  
20 dissenting majority and bridge the interval until  
the needed reform.

Visible good must always result to the State  
from an embodiment by the Church of collective  
right thinking on a vital point at issue. Every  
25 true idea when perceived to be essential to life  
will quickly gain national approval.

The two great institutions of Church and State, <sup>1</sup>  
demonstrating the basic rules of life, each from its  
own human standpoint, form together the mental  
parent nucleus of this planet. Neither can rival  
the other for each is essential in every right en- <sup>5</sup>  
deavour. Unity of spirit between Church and  
State gives a new impetus to health, happiness,  
and progressive harmonious world development.

## CHAPTER XII

### EVOLVING A HIGHER HUMANITY

1 **T**HE discovery of the universal design of  
Life is the surviving offspring of the hopes  
and struggles of the world's yesterday.  
It ushers in a new era in which the interests of  
5 the individual will be found linked with those of  
the community in a pathway of mutual har-  
monious progress. Never has the demand of  
human life been more insistent for the advance  
of civilization to a higher level. The evidence is  
10 everywhere apparent that the present order has  
been overtaken by the steadily advancing con-  
quest of the forces latent in nature. Without  
corresponding advance along moral and spiritual  
lines the outlook would be dark indeed.

15 The universal design unfolds the system of  
conscious evolution by which human laws are  
brought into coincidence with the higher laws of  
Mind to insure man's enjoyment of his "inalien-  
able rights" of "life, liberty, and the pursuit of  
20 happiness." Between the positive central un-  
foldment of fundamental truths and a receptive

circle thus related, an extending field of benefi- 1  
cent influence can be clearly defined and main-  
tained. Human laws that are adapted to govern  
associated groups wisely, should naturally be  
formed as the fruit of an earlier experience. 5  
Ceasing to be speculative, they become the pro-  
tectors of our advancing ideals. The collective  
advance under such conditions cannot fail to be  
normal, natural, and unobstructed.

The organizing of thought-forces to give men- 10  
tal and moral impetus to upward progress —  
governmental, educational, industrial, and do-  
mestic — will evolve a higher humanity and people  
the earth with a nobler race. By recognition of  
the laws of conscious evolution man attains his 15  
majority as the inheritor of a vast estate exer-  
cising his lawful right to act in his own behalf.

Mind as the universal Principle of all real  
individuality must necessarily be expressible in  
greater degree of power by man as a commun- 20  
ity than as a single unit. The small group held  
in a fourfold unity and agreed in the highest  
right can maintain a positive standpoint of  
progress that will continue beyond the limits  
possible of attainment on an opposite standpoint 25  
of positive wrong.

- 1 The human mind has learned from experience that to obtain uniformity of action in the collective attainment of a definite end it is necessary to establish a certain system of order and relations between individuals. The members of an organization must act in accord with common rules as literally as must the various members and organs of the human body act in obedient relation to concerted movement as one whole.
- 10 There must be some response to make the embodiment of a new and higher idea possible on the plane of action.

The greatest conceivable world development represents but the demonstration of a fact individually discerned, and fundamental to the common interests, multiplied by the co-operation of the greatest number of receptive self-governing communities. There is a vital difference between the moral dominion attainable by a self-governed community, a simple unit, and that by numbers of such communities connected to a parent centre of higher unfoldment, a compound unit. A system of *moral* dominion only, is limited to a single period of organization. But constitutional rules that relate self-governing communities to the positive nucleus of a higher discovery are not

only moral, but scientific. Man's dominion over 1  
the human body involves progressive develop-  
ment through obedience to both moral and  
spiritual rules in successive periods, each linked  
by unfolding discoveries 'of the higher laws of 5  
Mind. This ideal of progressive civilization is  
attainable by the correct scientific balancing of  
the interests of Church and State as distinct in-  
stitutions. The basis of such a mutual relation  
is dealt with in the previous chapter. 10

The shortsighted policy that buttresses with  
legal decisions the claims of majorities, without  
submitting them to a commonly accepted sci-  
entific standard of moral obligations, leaves  
specific, hidden evil, undenounced, to work out 15  
collectively its catastrophic ends. This policy  
has resulted from an inability to find the system  
of true co-operation by which the opposition of a  
majority to advancing steps in line with progress  
can be reversed, and its ultimate support won, 20  
without resort to physical force.

The ideal of a higher civilization in consonance  
with universal laws of Mind necessarily requires  
a system of human law by which the identifica-  
tion of the successive pioneer minorities can be 25  
established. On the survival and higher achieve-

1 ments of the few depends the life and progress of  
the community.

To safeguard the common interests, the experimental stage of a new unfoldment must be  
5 placed beyond the pale of official repudiations  
and consequent liability of being lost through  
obstruction by an unreceptive majority. Individual human suffering and death are the age-  
long effects of unresisted, collective, false beliefs  
10 limiting discovery of the higher laws of Mind  
which impel the evolution of a higher humanity.

It is hard for the strongest among mankind to  
stand upright against the swift flow of the river's  
current. Far harder must it be for the discoverer  
15 of a new and revolutionary law of Life to main-  
tain a stand unmoved against the current of ad-  
verse opinion, unless consciously allied to a  
greater power through obedience to constitutional  
demands. A practical embodiment of the new  
20 idea must be accomplished in the face of cumu-  
lative opposition. Countless centuries have been  
dominated by majorities in agreement with un-  
condemned forms of evil adding to a subconscious  
basis of so-called materialism.

25 The failure to evolve human laws that operate  
in consonance with the sevenfold system of creative



periodic development has left the mental power 1  
individualized by organization to be repeatedly  
turned against progressive unfoldment. Every  
detail in organized activities, whether of a reli-  
gious, industrial, or other nature, affects directly 5  
or indirectly the individual aspirations: moral,  
personal, civil, and religious.

In scientific civilization each unit of the whole  
must be given opportunity for self-development.  
To avail oneself of such opportunity will be 10  
recognized a duty as well as a privilege for the  
common good. The life-interests of the one,  
therefore, should be accurately balanced with  
those of the whole, and to do this, provision must  
be made for the overlap of individual attainment 15  
*beyond* the normal standard. Care must be  
taken to maintain conscious connection with  
the highest individual ideal, whether the associa-  
tion be of the humblest or the most complex  
character. 20

The human prodigy presenting a specific gift  
far beyond the ordinary standard is explained  
by the gaps created through loss of logical con-  
nection between individual and collective all-  
round development in every department of 25  
human life. The prodigy is the child of a line

1 of martyrs, sufferers from the suppression of  
pent-up unuttered ideals. How many "natural"  
musicians, mathematicians, scientists, and spir-  
itual seers have been deprived of opportunity for  
5 expression. Soaring thoughts, unsatisfied crav-  
ing for self-expression and that natural response  
that uplifts, educates, and impels collective at-  
tainment have been submerged.

The mental urge embodied in the disconnected  
10 life-purpose may be unrecognized, its indi-  
vidualized ideal crucified, while the mass all un-  
aware of its own limitations starves. But the  
order of evolution that impels the higher attain-  
ment beginning with a minority of one, continues  
15 its urge in the direct line of response. However  
slow the progress, generation to generation is  
linked unseen by an exalted conception until  
suddenly, through some undesigned grouping of  
circumstance, the higher capacity bursts into  
20 actual being, and there appears a child musician,  
a mathematical prodigy, a spiritually inspired  
poet, or artist. But alas! too often such a one  
is so far beyond the general thought as to be  
almost incomprehensible to the mass. The gap  
25 between the common standard and that attained  
by Einstein the physicist-mathematician is so

wide that few are said to be able to grasp the <sup>1</sup> meaning of the mathematical formulas, the language he finds necessary to express his concept of the relations of perceptible phenomena. Many are the unhappy results of mental and <sup>5</sup> moral disorder in human experience, through the interruptions caused by broken links of individual and collective relation.

The language of the day, the mathematical symbol, the musical instrument, even the colours <sup>10</sup> of the artist, the mechanism of civilization, seem all too inadequate for the full expression of the prodigious advance of the individual conception that has been for centuries slowly evolving unseen, unheard, unsuspected, unloved. Preaching <sup>15</sup> of scientific spiritual unfoldments, a clergyman was heard, by the author, to say in an impassioned lament, "No tragedy is so great as to be born in advance of the times!" His was surely "the voice of one crying in the wilderness" of <sup>20</sup> materialism for some link between the human aspirations and the divine conceptions of reality. Eloquent, to the hearing ear, is the plaint of Jesus, "Why do ye not understand my speech? even because ye cannot hear my word." The breaches in <sup>25</sup> unscientific civilization have each increased the

1 difficulty of uttering with anything like an adequate indication of their mathematical exactness, the fundamental truth of the higher laws of Mind and their harmonious operation.

5 No one but the actual discoverer of a vital truth can understand the logical stages in its harmonious development, the danger of disobedience and delay, and the reward of an exact obedience. It is in the minority that mankind has found its  
10 saviours in every crisis. More than surprising is the fact that this phenomenon has not been recognized as illustrating some unknown higher law at work beneath the shadows.

The practical evidence that a definite advance  
15 in conscious evolution can be attained by a numerically small minority, affords a convincing proof of the superiority of mental and moral over so-called physical force. The civil protection of individual rights and privileges is vital in its  
20 relation to the spiritual evolution and welfare of a majority. It is an arresting truth that whenever a single fact essential to existence is lost to the world, because a minority is refused a hearing, it is obvious that the majority must suffer  
25 accordingly. To embody the things that are essential as unfolding in the order of Science, first

to the smallest minority, unlimited patience, <sup>1</sup>  
perseverance, self-forgetfulness, and consecra-  
tion of purpose are required to survive the op-  
position of an obstructive majority.

Organized co-operation cannot but partake of <sup>5</sup>  
the nature of the mental basis from which must  
proceed its rules of association. The correctness  
of the rules will be proportionate to the recogni-  
tion of the universal basis of the one Mind. Ac-  
cording to Webster, an organism, defined bio- <sup>10</sup>  
logically, is an "individual constituted to carry  
on the activities of life by means of mutually de-  
pendent organs; any animal or plant." The most  
complex and wonderful organism on earth is the  
human body, formed of many parts, each of <sup>15</sup>  
which performs some specific function essential  
to the normal working of the whole. Conceived  
by the vast majority of mankind to originate in  
so-called matter, this body manifests many limi-  
tations, and until the false mental concept gives <sup>20</sup>  
place to the true, ends in the dissolution that be-  
falls all things believed to be material. Physical  
dissolution leaves the advancing individual ideal  
unachieved, and therefore, still unexpressed, un-  
known on the plane of visible action. <sup>25</sup>

Disciplinary measures for individual disobe-

1 dience to covenant demands is necessary and  
just, inasmuch as an offence uncondemned may  
later jeopardize or reverse the natural collective  
development in life and peace, into an experience  
5 of pain and death. The symbolic teaching of  
the New Testament is eminently practical: "If  
thy right hand offend thee, cut it off, and cast it  
from thee: for it is profitable for thee that one of  
thy members should perish, and not that thy  
10 whole body should be cast into hell." In true  
co-operation, it is not the visible personality, but  
the evil belief that perishes, in time to save the  
outward person.

Until the universal design of the one Mind is  
15 adopted, a co-operative endeavour may be either  
for the promotion of a permanent good, or for the  
temporal achievement of an evil purpose. There-  
fore an association, great or small, may become the  
medium of the greatest good or of the greatest evil  
20 on earth. A scientific civilization will avert the  
danger of the domination of illusionary evil. It  
will permit a voluntary association to continue  
only while it remains law-abiding and conducive  
to the common good. Safe limitations of error  
25 can be harmoniously insured by scientific rules of  
procedure agreed upon by the common consent.

All nature symbolizes the unchanging order in 1  
Life's unfoldment through the minority. The  
relation of the individual to the community, as  
also of a collective minority to a majority,  
clearly discernible throughout the Bible record, 5  
is one of the many proofs of its scientific basis.

Christ Jesus gave a fundamental rule of sci-  
entific organization when he said: "If therefore  
thine eye be single, thy whole body shall be full  
of light." And he saw also the deadly effect of a 10  
reversal of the order in the design of Life. For  
he goes on to say "But if thine eye be evil, thy  
whole body shall be full of darkness. If there-  
fore the light that is in thee be darkness, how  
great is that darkness!" Official obstruction of a 15  
new discovery of a higher law makes it possible  
for the single error to develop into a common  
consent to repudiate a fact fundamental to the  
life, health, and happiness of all, and the interests  
of the whole membership. Who dare venture 20  
to say how often this has been done and how  
many national catastrophes have resulted from  
it?

The greatest constructive ability is not on the  
plane of mechanics, but of governmental develop- 25  
ment of higher human laws. The attainment of

1 human self-preservation according to a practical scientific system is the most vital problem confronting mankind. Upon it rest all humanity's hopes of peace, health, and happiness. War-  
5 fare against evil with the weapons of evil is unprogressive and a sign of moral limitation. Until the methods and operation of the laws of Mind are recognized and applied by the many, as well as demonstrably illustrated by the few, human  
10 laws cannot, in a final contingency, protect the rights of man on any higher basis than that believed to be physical.

The law of unfoldment operating through the creative sevenfold system with its periodic higher  
15 self-development, can well be patterned by our makers of civil laws. Many human laws are so far from being in coincidence with the undeviating order of Science that they are actually opposed to any higher development of human  
20 life as shown by results. The greatest achievement that can be attained in lawmaking is to bring human codes into coincidence with the universal laws of Life through revision and annulment of old and degenerative rules and the  
25 adoption of new conditions that advance the fourfold interests — moral, physical, civil, and



religious — and safeguard the individual development so essential to the collective well-being. In no other way can individual rights and privileges be protected, and the vital relation between the individual and the collective welfare be understood and maintained.

The tremendous moral and physical collective effects producible through contractual obligations is well illustrated in the single example of the marriage contract, a contract directly affecting the fourfold interests of two individuals and indirectly the entire social system. The world is composed largely of such partnerships.

What is the moral and physical status of humanity today with its disease, its domestic, governmental, industrial, and religious conflicts, but the product of this civil and religious contract employed to safeguard the institution of marriage; and what may be the humanity of tomorrow when that contract is brought into coincidence with the evolutionary design of Life? A civil requirement binding individuals within stated limits which can be dissolved only by death, or through a disobedience to both the legal and religious demands, is directly opposed to mental and moral higher development. What-

1 ever the utility of the present system it has long  
passed its maximum, and become degenerative.  
Degeneracy of the simple unit, if permitted to  
continue, involves degeneracy of the whole  
5 structure of civilization from root to branch.

The presentation of any consistent statement  
of the universal design of Life, which impels the  
evolution of a higher humanity, would be lacking  
if it did not face this particular problem and  
10 present its solution. No one having discerned  
even a glimpse of the glory of the creative seven-  
fold system of periodic release of cumulative men-  
tal energy, and recognized its practical applica-  
tion to every department of human endeavour,  
15 could shrink from the responsibility of pointing  
out the order of Science in this vital issue. To do  
so would be to betray the highest trust.

One need but glance at the daily papers to  
note the growing concern caused by the problems  
20 involved in the marriage relation, and the varied  
speculative solutions proposed. There can be but  
one scientific remedy, and that is to bring the  
marriage covenant into accord with the universal  
design of Life, and until this order is generally  
25 discerned and advocated the incidental difficul-  
ties must increase and multiply. That this civil

contract which operates in opposition to the moral and spiritual evolution of a higher species of man needs to be raised to a level on which mutual interests are accurately balanced, is obvious. The old contractual obligation "till death do us part" is as incompatible with the Science of conscious evolution as it is with the doctrine of him who declared that "the bread of God is he which . . . giveth *life* unto the world," and who taught that through obedience to the higher laws of Life a man would "never see death."

No one would assert for a moment that a civil statute that binds two persons in an unsympathetic daily association could ever kindle a single spark of love or human affection, the primal element which, in all social relations, exercises the strongest influence for good. The truth should be self-evident that while human society cannot dispense with the legal bond, that bond needs to be lifted to a level on which it can produce only good. Any attempt, however well meant and courageous, to adjust conflicting interests by dispensing with the civil requirement can result only in greater confusion and disaster.

The logical thinker does not advocate disobedience to laws accepted by the common con-

1 sent of a majority, but rather, seeks the scientific improvement which on the visible plane of action always solves human problems harmoniously.

Plans for the solution of the problem, regardless  
5 of the established civil standard of moral obligation, destroys at the outset the normal balance of moral, personal, civil, and religious interests involved under the marriage contract. Only that  
10 system of government, which accurately balances the individual and collective interests of the smallest groups of which the social structure is built, can handle wisely the potent psychological factor operating in all statutory demands on a national or on a world scale.

15 The final and only remedy for a situation that has assuredly sounded the depths of human woe involves a higher fulfilment of the functions of both Church and State. Not only higher development but actual race-preservation demands  
20 the coincidence of the human law with the absolute demand of Truth and Love, operative in the systematic unfoldment of truth and life. To harmonize with this order, the marriage contract should be limited by statutory enactment  
25 to a definite term of years, perhaps not to exceed nine, and renewable by mutual consent.

The contract should include stated legal require- 1  
ments necessary to insure the fulfilment of moral  
obligations in the event of a non-renewal, to  
which neither social nor moral stigma would be  
attached. The covenant should establish mu- 5  
tual obligations to provide for the maintenance  
and education of children, and insure to a faithful  
mother the privilege of bringing up her children.

To establish a national trust fund to further  
provide for necessary maintenance and educa- 10  
tion of children, fees might be required both for  
renewal or for the non-renewal of the contract,  
during the early stages of this reform.

Such an evolutionary development would not  
only place the institution of marriage on a higher 15  
mental and moral basis of evolving unity, but,  
beginning with the home centre would establish  
humanity on a foursquare basis of harmonious  
co-operation hitherto unconceived. Human love  
would be transformed. 20

The new outlook on marriage would promote  
individual tolerance, patience, and self-control  
and generate higher qualities and graces of good-  
ness; and should lack on either side call for more  
sympathy to reach the needed mental levelment, 25  
what is not possible of attainment where love is

1 the incentive! A well balanced union of interests  
in our home centres extending its beneficent in-  
fluence in mutual endeavours for the well-being  
of the wider circle of humanity, in sympathy with  
5 all social reforms that accord with Science, can  
survive unaffected any temporal reverse. Com-  
panionship that enjoys an intelligent interchange  
of ideas in line with the ever-unfolding truths of  
Life, and cemented by a sincere and growing  
10 affection is being perpetually renewed. This re-  
form, instead of weakening, would strengthen  
the true union of masculine and feminine quali-  
ties on the highest level of mutual endeavour.  
Under such conditions the periodic testing time  
15 would but date a joyous renewal on a still higher  
basis of truth and love. To those bound in an  
unwise partnership the civil release would bring  
freedom. Such partings might well unfold a new  
and higher basis of friendship by removal of the  
20 personal element which had made the old bond  
intolerable.

To be productive of good, whether in the nur-  
turing of children or in contributing to the higher  
development of adult humanity, marriage must  
25 be in accord with the laws of living progress.  
In addition to the harmonious personal equation,

there should be a mutual recognition of the moral 1  
obligations attending the partnership; of its rela-  
tion to the civil law so intimately connected  
with human welfare, and of the religious rights  
of scientific self-development. Such a fortunate 5  
individual experience awakens the deeper sym-  
pathy for those suffering under opposite condi-  
tions. It is a grievous mistake to suppose that  
the world ever has been or can be benefited by  
sacrifice of the individual. 10

The institution of marriage comes naturally  
within the compass of the universal system of  
higher development from the infinite basis of  
Mind. The results of periodic release and renewal  
in coincidence with the higher demand of life 15  
would produce a fourfold regeneration of the  
race: moral, physical, civil, and religious.

There can be no question of the universal at-  
tainment of higher qualities of human character,  
mental capacities, health, and scientific achieve- 20  
ments that must ensue in a society that sys-  
tematically readjusts the balance of its four-  
fold interests to meet the higher demand of  
unity born of purified and expanding individual  
ideals. 25

The effects of this reform, upon the thousands

1 of unhappy marriage partnerships, would cut at  
the roots of more than half the moral and physi-  
cal discords agonizing the world. It is no exag-  
geration to say that the lamentable clash of  
5 human interests in the world is the direct inheri-  
tance of the mental separations, moral deformi-  
ties, uncontrolled selfishness, bodily suffering, in-  
justice and martyrdoms too often present in the  
home groupings as the result of the collective  
10 failure of both Church and State to solve this  
problem. It is an unthinkable miscarriage of  
human justice that a legal bond should anchor  
the potent constructive element of individual  
human hope in a deliberate breach of contract,  
15 or in actual death as the only means of a desired  
release.

The duty of safeguarding this institution in  
human economy and of rightly interpreting its  
symbol of reality is a sacred responsibility resting  
20 upon both Church and State, touching as it does  
the basis of the world consciousness. There is  
no element of speculation in this practical civil  
reform needed to place the marriage relation  
on a higher mental and moral basis of evolving  
25 unity and so uplift the race. With the new im-  
petus given to the development of man's inner



nature in the home circles, human society will be transformed.

In a scientific unity of good, man's true nature unfolds the harmonious characteristics of Mind. The direct effect of such unity is to call forth in a greater degree every quality that makes man lovable. The character and beauty of God is reflected in every kindly act, in every beautiful flower, as truly as in the child's frank smile; and it shines through unspeakable, unknown human sacrifices for others' good, all of which, like the final touches of an artist's brush, hint the infinite perfection of man's spiritual nature to be fully revealed. The moral and spiritual organization of human endeavour unfolds the kingdom of heaven. Many books could be written on the divine possibilities of life, in its individual expression, whether unfolding in infant form, or in the conscious self-development of adult humanity, called the second birth, coming through mental and moral co-operation and extending to organized associations on a world scale. In every step of world advancement the home centre symbolizes the little circle of which, multiplied, the kingdom of heaven is formed.

True co-operation broadens the narrow path-

1 way of discovery into the open highway of collective health, peace, and progress, and demonstrates the unchanging order in harmonious evolution. Mental and moral adhesion and cohesion  
5 constitute the unity that demonstrates omnipotence. In scientific co-operation both positive and negative qualities of thought can be developed to their highest efficiency.

The laws of Mind can be demonstrated for the  
10 benefit of humanity only as they are understood, and therefore correctly applied. The majority of mankind has not yet admitted the divine possibility of a systematic application of the rules of Science for the attainment of every right  
15 human desire. Unintentional world-wide opposition, largely unconscious, to the laws of Mind has been the recurring tragedy in human law-making. Applied metaphysics is today steadily working out the universal plan of scientific co-  
20 operation for the common good. The potential energy of infinite Mind is always available when utilized according to rule. The conscious linking with higher discernment is the key to the constant supply of spiritual light and mental power  
25 always at hand.

The horticulturist, co-operating with "na-

ture," in coincidence with the beliefs of the 1  
period, hastens the development of the flower  
in its attainment of a beauty that could never  
be reached in its uncultivated state. Much more  
effectually than the horticulturist can the Scien- 5  
tist cultivate the development of the mental and  
moral elements of pure goodness that constitute  
man's true nature. The underlying perfection  
original with every individuality must ultimately  
find expression. 10

The structure of the human body expresses  
the common concept of a majority. The limita-  
tions of visible bodies are the effects of mistaking  
the symbol of a material misconception for the  
real individuality. As the creative conceptions of 15  
loveliness and goodness improve, the outward  
personality and environment of man must corre-  
spond, in degree, to the more exalted ideal.

The mental co-operation that can demon-  
strate omnipotence begins with a minority whose 20  
purpose it is to embody the highest ideal for the  
benefit of the greatest conceivable number by  
means of mutually dependent activities. The true  
order and method of organization consonant  
with Science is inherent in all human conscious- 25  
ness, to be called into operation. The relation

1 of parts and the function each is required to fulfil, for the attainment of the common purpose, accord with the universal plan.

In the Scriptural account of the creative system of Mind, discernible through the symbols produced in its application to the earth and man, the constructive work of the single period illustrated, could not be completed until the sixth stage was compassed. This stage constitutes the maximum possibility of good attainable in the general acceptance and application of the creative ideal. Six stages compass all that can be achieved in the unfoldment of a truth that applies to and affects the whole earth; then must follow the seventh, the Sabbath rest, "the day of the Lord" in which a new ideal unfolds to individual conception. Old bonds, cramping instead of fostering progress, must be laid aside, thereby avoiding the danger of a crystallized routine, and permitting the embodiment of the new ideal under the evolving covenant. If mathematical accuracy in weight and measurement is required in the development of human inventions, how can it be supposed that compliance with unalterable rules should be less essential, or less exact, in the practical working out of a higher development of life?

The attainment of new planes of experience naturally awaits intelligent discernment of, and obedience to, the unchanging laws of Science. As naturally must the recognition of these higher laws come through the exercise of spiritual foresight lighting the infinite pathway. This recognition and exercise must be not only individual, but collective.

The general effects upon humanity of uncondemned specific evil are seen in the various forms of moral as well as physical discord: in the torments of persecutions, physical plagues, and warfare. Persistent disobedience of a single member to common rules which govern an organized association, or a failure of officials to function in accord with the stated conditions, are evils which, unless reversed in their early stages, may place an apathetic majority under the spell of a contagion of evil and end in disintegration of the whole organization. As with an organization, so with a human body in an organic contingency. The only effective rules for self-preservation and development are those which bring error quickly to the surface so that it may be neutralized, controlled, and destroyed with a minimum of evil results to its human victims.

1 The fact that co-operation has been shown to  
be so effectual in collective world progress, in  
contrast to isolated protracted endeavours, is  
proof that its misuse in the collective develop-  
5 ment of evil must produce correspondingly more  
deadly effects. But the liability of an abuse of  
organization, by those who are unaware of the  
universal design of Life and its demand for  
periodic readjustments and scientific union of  
10 interests, has misled many well meaning religion-  
ists into the disastrous belief that organization  
can be dispensed with; or that it has not anything  
to do with life. Life is only cognizable by its  
symbol, the body of many members. In con-  
15 scious evolution the individual higher develop-  
ment is a direct effect of previous co-operation,  
which, in rotation, has resulted from an earlier  
advanced discernment. The one indivisible  
Mind is individual and universal in manifesta-  
20 tion; therefore each one must be definitely re-  
lated to the whole visible plane of action that  
constitutes his environment.

All history shows that the individual under-  
standing and demonstration, unsupported, is not  
25 enough to save the world. Repudiated by ma-  
jorities the brave struggles of minorities — not

merely for personal survival but to save and make 1  
known the truths they have discerned — have  
continued in all ages, while but few have caught  
the meaning of the new utterance. The line of  
advance is plainly evident in the Bible, and 5  
traceable in varying degrees in other sacred books  
of the various religions of the world.

The creative Word is sounded anew in each  
recurring call of the minority for a collective ad-  
vance. The co-ordinated movement is needed to 10  
turn the ebbing tide of human mentality from the  
belief in evil and mortality to the immortal  
achievements of life and good. The “remnant,”  
ever individual in its beginning, must develop  
into a compound unit of mental energy represent- 15  
ing the common ideal of a majority of mankind,  
in order to save the world from the unspeakable  
sufferings born of ignorance.

As human law advances toward more exact  
coincidence with the universal design of Life it 20  
is a logical expectation that human life will re-  
flect in advancing degrees the kingdom of heaven.  
Every unit of human consciousness, from the  
very fact that it is an expression of life, finds its  
origin in the one Mind from which unfolds all 25  
individuality. Degenerative instincts that work

1 injury to others must be exposed in their earliest stage of personal error. Such instincts are not correctly described as human; they are inhuman. If left undisturbed they multiply and blind a  
 5 majority to their fatal nature until too late, when their final personal limits have been reached. Untruths suppressed, but not destroyed by the truth, break out suddenly with added fury that evokes wars and culminates in  
 10 world calamities.

Organized co-operation in consonance with the evolutionary laws of Life is adequate to meet and overcome, by moral force, every situation adverse to harmonious progress. Mankind,  
 15 through lacking an effective system of self-government, has permitted the discoverers in the realm of spiritual laws to be prematurely overtaken, and their work obliterated by collective hostile opinion produced, chiefly, by official misdirec-  
 20 tion. Said Stephen, "As your fathers did, so do ye. Which of the prophets have not your fathers persecuted?"

Mortality results through the moral contagion of uncondemned errors, the victims being for  
 25 the most part unconscious of the cause of their suffering. Persistent envy, pride, prejudice, and



ignorance have already delayed, for countless 1  
centuries, the harmonious higher development  
of humanity. A majority, with no positive centre  
of unfoldment linked with authority, remains  
fatally entrenched within the narrowed compass 5  
of its own assent to error. This same disconnec-  
tion between advancing individual thought and  
the masses of humanity accounts for the appall-  
ing tragedies of famine and pestilence too often  
recorded in the headlines of the newspaper and 10  
given but a passing thought by its readers. And  
yet Love is universal. Its witness is to be found  
even in the darkest places of earth — expressed  
through the human consciousness in acts of un-  
recorded self-sacrifice. And the design of Love 15  
is universal and must be adopted and practically  
applied by mankind. As the method that links  
the embodiment of each new and true idea to  
the collective progress becomes impressed upon  
the hearts of the thinkers and the lovers of man- 20  
kind of all nations, they will adopt it as their  
model for co-operation and will win a collective  
response that will enfold the masses in a safety,  
perhaps at first but faintly realized by them.

A scientifically organized community can il- 25  
lustrate on a miniature scale the evolution of a

1 world. Each new and higher idea of Life discerned must ultimately be brought to the conscious apprehension of the whole. The line of seekers at work, always above the level of a general mental outlook, form the connecting links between each period of progress in the unseen mental realm, before the outward manifestation can appear. The verbal utterance of unfolding spiritual discovery must be officially connected  
 10 with a practical demonstration of the specific truth *in its "day" of unfoldment* in order that time may be outstripped and immortality brought to light. In scientific metaphysics, theory and demonstration are rendered practically simultaneous, hence the shortening of the days of evil,  
 15 precedent to its final disappearance.

Organized co-operation on the universal basis unfolds immortality and regenerates human consciousness. The system of spiritual unfoldment  
 20 from the centre of higher discernment reaches out its bestowals to every receptive thought. Mental control of the body can be accomplished spontaneously as the effect of collective agreement on the facts most essential to existence. It is  
 25 possible for a community, however small, if scientifically organized, to obtain and maintain

harmonious conditions of health and progress <sup>1</sup> throughout its membership. In the degree that man is found acting *consciously* in harmony with his Principle, he can rise above the degenerative influence of an atmosphere of beliefs in so-called <sup>5</sup> materiality. Power derived from the one Mind gives man his natural proportionate dominion over both conscious and subconscious action in the harmonious embodiment of good.

The universal design of Life is not a human in- <sup>10</sup> vention, but an eternal truth that has always awaited discernment and demonstration. Its scientific relations and order that link the collective welfare to advancing individual discovery are evident in the New Testament parables of the <sup>15</sup> kingdom of heaven: One pearl is valued above all the possessions of the merchantman. A small portion of leaven, symbolic of the new and true idea is hidden in three measures of meal until the whole becomes permeated, and transformation <sup>20</sup> ensues. Ten virgins are surprised by the midnight call. The tares, scattered in the field *after* the good seed has been sown, must fulfil the order and reach maturity before they can be unerringly separated in the collective harvest which follows <sup>25</sup> every period of unfoldment.

1 The scientific covenant not only carries out the harvest separation and ingathering of good, but by its means, in practical metaphysics, obedience to the Truth confers upon the smallest minority  
5 the moral power needed to embody all that belongs to health and good. In the beginning of each period of organization the new covenant focuses the collective interests on a single radical right. This results in a division of the associated mem-  
10 bers; some on the side of right, the others on the directly opposite human standpoint.

History proves that, although the light shining through the martyred remnants among mankind has been repeatedly obliterated, the mental and  
15 moral energy and enlightenment individualized by them has nevertheless accumulated. Stored up in the human life record, this energy still remains available for release and present utilization. As in the past, so in the present and future, the  
20 evolution of Life proceeds through mental and moral impulsion in unchanging order from the universal basis of the one Mind.

God, Mind, must necessarily be expressed through man collectively, as well as individ-  
25 ually. To act in coincidence with the creative plan, a scientific religious community must be

in agreement with the highest ideal individually 1  
discerned. Collective adherence to that ideal  
can be insured only by a covenant whose stipula-  
tions are in conformity with the national standard  
of common moral obligations. In the governmen- 5  
tal design of Mind, the conscious assent of a ma-  
jority to specific truth marks also the circum-  
ference of common moral obligations. The  
conscious assent of a majority to specific truth  
indicates the circumference of its field of mental 10  
influence, whether the circle include a small  
community, a nation, or a world. Within this  
field the parent centre of scientific co-operation  
radiates its influence to the utmost bounds of  
receptive consciousness. Isaiah depicts the 15  
effects that must ensue when this stage of har-  
monious self-government in conscious evolution  
should be reached; he portrays a plane of devel-  
opment in which "the wolf and the lamb shall  
feed together" and "They shall not hurt nor 20  
destroy in all my holy mountain, saith the Lord."

Although the law of moral obligations stated  
by the Hebrew lawgiver in the Decalogue, and  
accepted by the people of Israel, has formed the  
basis of the highest systems of government yet 25  
attained in human civilization it is doubtful

1 if the science of systematic evolution underlying  
 its metaphysical and ethical system has been  
 discerned, except by the few. The worship of  
 the one God was the necessity laid upon the  
 5 people of Israel: its heart, and soul, and mind,  
 and strength to be collectively receptive of the  
 idea of one God as the source of all life and good.  
 This was the highest conception of the universal  
 design of Life contained in the Old Testament  
 10 record, and, whatever its limitations, its effect  
 has been to produce the highest national ideal of  
 civilization yet achieved.

The ethical system of the Decalogue was to  
 insure the preservation of the many by the dis-  
 15 cipline of individual indulgence in self-destructive  
 errors. The eternal realities of good opposed to  
 individually prohibited evils have remained to be  
 embodied in the unfoldment of the Science of  
 Mind. The seeker first to perceive the higher de-  
 20 mand of Principle, Life, is quick to recognize the  
 need for amending an outgrown human code.

When collective at-one-ment under the cove-  
 nant is disturbed by an individual stand taken  
 in obedience to the higher law discerned, this  
 25 indicates that the time has come for a spiritual  
 emergence of the whole community; a new gen-

eration has begun to take form through the men- 1  
tally first-born of the earlier unity. Thus is  
Mind's creative power systematically unfolded  
and the embodiment of ideas multiplied through  
the mental and moral contagion of good. How 5  
is it that the Science underlying the Decalogue  
has been undiscerned for past centuries, and  
the universal design of Life, signified and further  
implied in its constitutional basis, unknown?

The finder of each new and higher law of Mind 10  
necessarily comes simultaneously in mental touch  
with an extending vista of present possibilities  
awaiting collective, as individual, attainment.  
As the design of Life unfolds its compass, the  
necessity for recording and publishing each fun- 15  
damental discovery and demonstration of truth  
becomes more obvious. The "everlasting gospel,"  
or message of good tidings, is essential in succes-  
sive periods to make known the unfolded truth  
that alone can bring peace on earth. Too long 20  
has a "shadow-world of symbols," born of the  
apathetic assent of majorities to speculative ma-  
terial hypotheses, blindly and unconsciously de-  
stroyed its saviours.

Scientific organization illustrates the opera- 25  
tions of Mind in the evolution of human law and

1 life. It would be difficult to conceive of any-  
 thing that can equal in importance the knowl-  
 edge and demonstrable evidence of the universal  
 design of moral and spiritual organization. By it  
 5 man can learn how to function on a higher plane  
 of action than that on which he has been bound  
 by outgrown laws of limitation.

The individual, spiritual emergence through  
 higher discernment, paves the way for a joyous  
 10 collective acceptance of truth. Associations or-  
 ganized on a scientific basis can be regenerated  
 through response to the unfolding demands of  
 Principle. All mankind can share in each new  
 development of good, if sufficiently attuned to  
 15 the higher viewpoint, to forsake an outlived  
 position.

It is well known that the introduction of any  
 new truth into an established organic routine  
 produces revolutionary, as well as enlightening,  
 20 effects upon those with whom it comes in con-  
 tact. The effect upon visible phenomena of a  
 radical change of human thought, from a life-  
 basis of hypothetical matter to the higher basis  
 of consciousness expressing in a degree the one  
 25 Mind, may be compared, on the moral plane, to  
 the process of *catalysis* on the so-called physical



plane. Webster defines this term as derived from 1  
a Greek word meaning dissolution, and used in  
physics to describe the "acceleration of a reaction  
produced by the presence of a substance which  
itself appears to remain unchanged." The effect 5  
is not the dissolution of the human body but its  
release from outgrown laws that have bound it.

In the event of a reversal of an ethical and  
metaphysical system productive of increased  
longevity and higher development of life, such 10  
reversal must produce exactly opposite results.

A mental atmosphere, pure or impure, is  
evolved around every sphere of human action, be  
it great or small. Every denial of a higher dis-  
covery increases the degenerate effects in the field 15  
of its mesmeric influence. Imitating, unwittingly,  
the unique design of centre and circumference  
which relates a positive centre to a receptive  
circle, error forms unconsciously its own enclos-  
ing walls, and is self-imprisoned within a fatal 20  
unity of error!

Just as the infinitesimal organization of the  
atom imitates, in degree, the solar system, so can  
the universal design of evolution be demon-  
strated by a miniature association of members, 25  
religious, industrial, or otherwise. If, however,

- 1 in the practical working out of this system the old mistake of majorities, in rejecting new discovery is repeated, there must more quickly appear an opposite manifestation of error.
- 5 Every great truth must be established by experimental demonstration. In these days of rapidly dissolving materialism it is better that the plan of collective redemption be illustrated on the lesser scale, with a minimum of suffering
- 10 for its opponents, than in a world catastrophe when "no flesh should be saved"!

Denial of truth is fatal to progress and scientific demonstration. It is difficult to conceive of a single untruth more culpable than a denial of the

15 discovery of the universal design of Life, which makes the collective overcoming of evil by the embodiment of good a present practical possibility. But even such *denial* unwittingly precipitates the embodiment of the very example needed

20 to illustrate the operation of Mind's government in the design of Life.

The harvest process which begins with the dawn of a new fundamental idea, brings the collective moral test of fitness for progress. Every individual has to make his choice between

25 old and outgrown, and new and operative rules.

After the choice has been made, the direct consequence is inevitable. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." 5

A minority gathered on the side of Truth is found manifesting growth, and bearing the good fruits of obedience. An unrepentant majority produces the opposite fruits of disobedience. Metaphysics illustrates thus the Science of conscious construction taught in the parable: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." 10

On directly opposite standpoints, specific good and its opposite error are worked out, each to its end, in truth or in open falsehood; in illusion or in reality. On the one side is seen assembling the minority gladly advancing in the line of progress while embodying the newly discovered truth; on the other is found the timorous majority clinging desperately to an outlived routine. 15 20

A direct contrast is thus presented between the new embodiment of unfolding truth and its opposite falsity. This continues until the error is caused to dissolve through the activity of Truth. 25

1 The reality of the new unfoldment is then recognized, and the Science contained in the Sermon on the Mount is demonstrated in the overcoming of evil by the practical embodiment of good.

5 The collective, as also individual, evolution of life goes on in scientific peace, or in long-drawn-out periods of individual struggle and personal suffering through disobedience. In practical metaphysics the dangerous influence of an ob-  
 10 structive majority can be neutralized; ultimate adjustment to Principle's demands is insured, the mutual interests being accurately balanced on each central fact of being as brought to light.

By its periodic harvest separation between  
 15 good and evil, scientific organization vanquishes the greatest enemy of progress: obstruction by a mistaken belief held by a majority. All that is proved to be of intrinsic worth is conserved for new and higher opportunities of development on  
 20 the visible plane of human experience while error melts and disappears—an illusion. The prophet Malachi, in graphic metaphor, describes this process of purification in its definite relation to the refining effect of the binding power of the  
 25 covenant. He foresees the end of evil as directly related to the exactness of the results obtainable

by the covenant unity. Christ Jesus confirms and 1  
emphasizes the method by which error must be  
separated and destroyed: "Let both grow to-  
gether until the harvest: and in the time of har-  
vest I will say to the reapers, Gather ye together 5  
first the tares, and bind them in bundles to burn  
them: but gather the wheat into my barn"  
(Matt. 13:30). Again is symbolized the safety in  
the essential covenant union of interests.

There is no limit to the cumulative effects of a 10  
right moral choice in practical metaphysics.  
In the system of self-government that acts in  
consonance with the design of the one Mind,  
Truth wins the victory in every collective moral  
contingency. A man may choose to co-operate 15  
harmoniously with the central positive unfold-  
ment, or he may range himself in thought, word,  
and deed with those uniting in an opposite course  
of obstruction. But by no ingenuity can he es-  
cape the irresistible mental impulsion of the uni- 20  
versal laws of Life and Truth when consciously  
linked to human laws in the practical demonstra-  
tion of a new and higher self-development. Un-  
less this true balance of governmental authority  
should be adopted by human civilization, the 25  
reign of death would end in a total destruction

1 of the human race. Every individual united  
with a decadent organization will be compelled  
in the process of evolution to retrace back-  
ward steps, either in suffering, or in repentance  
5 and reform.

If only one human being should declare a fact  
fundamental to all existence, it must be obvious  
that the acceptance or rejection of the message  
must involve the ultimate life or death of the  
10 whole of mankind. This practical truth has  
always been a fact of Science and it deserves  
serious consideration today. To make practical  
the discovery of an essential fact, both its theory  
and experimental demonstration must be con-  
15 temporary with the discoverer; mistaken teach-  
ing reverses the truth. The evolutionary char-  
acter of the creative periodic system recorded in  
the first chapter of Genesis has been undiscerned.  
Its stages have been confined to chronological  
20 measurements.

When a new and true idea is accepted by a  
majority, the collective development should be  
practically simultaneous. Paul alludes to this  
in his well-known deduction: "We shall not all  
25 sleep, but we shall all be changed, in a moment";  
and again: "But we all, with open face beholding

as in a glass the glory of the Lord, are changed <sup>1</sup>  
into the same image from glory to glory, even as  
by the Spirit of the Lord." Such a present scien-  
tific possibility awaits intelligent co-operation.  
Transformatory effects must follow for the whole <sup>5</sup>  
world as the natural result of obedience to spir-  
itually evolving covenants.

The caterpillar, while in an intermediate state  
within its veiled shroud, does not perceive the  
flowers, blue sky, and sunshine, although they <sup>10</sup>  
are close at hand. Too long the majority of  
mankind has been content with the chrysalis  
state of a faith that does not see beyond the  
spot on which its own body rests; never vision-  
ing the present possibility of a new earth and <sup>15</sup>  
more glorified humanity.

When human laws of association follow the  
order and relations symbolized in perceptible  
phenomena, the positive mental centre of un-  
foldment will be unmistakable through em- <sup>20</sup>  
bodiment of the higher idea discerned. The  
mental energy individualized by a collective  
membership, harnessed by a sound moral code to  
the highest purpose, insures collective progress  
and at a speed hitherto undreamed. Facts es- <sup>25</sup>  
sential to existence are always at hand awaiting

1 unfoldment in their logical order from the basis  
of the one Mind.

In the conscious recognition of the moral and  
spiritual relation that exists between collective  
5 human interests and the nucleus of unfolding  
truth, a thousand years of mechanical routine  
may well be literally expunged in a "day" of  
world enlightenment. Voluntary acquiescence  
will always replace obstruction to a new truth  
10 when it is perceived to meet the general human  
need.

In demonstrating the universal design of Life,  
each period must maintain a rising educational  
standard of thought, and require a correspond-  
15 ing outward expression. When God is collec-  
tively understood as Mind, the basis of all in-  
telligent existence, it becomes evident to the  
thinker that not only can a higher civilization  
be attained, but immortality realized through a  
20 practical unity in good.

The clinging of majorities to outgrown posi-  
tions explains the gaps of wasted time and en-  
ergy that have elapsed between the recurring per-  
ception of fundamental ideas and their acceptance.  
25 Envy, personal prejudice, and consequent gen-  
eral ignorance of the universality of Mind, and



an inability to see the order in Life's evolution-  
ary plan, are responsible for countless centuries  
of needless human suffering. Secondary official  
authority should never be allowed to replace the  
prerogatives that belong alone to the higher dis-  
covery. Intervals spent while awaiting positive  
demonstrable evidence of new truth should be  
bridged humanly by such tentative stipulations  
as shall leave the new idea to be developed free  
from official obstruction.

10

The universal design of immortality has been  
recognized and it cannot be ignored, for it presents  
the ideal way in painless evolution by which all  
true human government may be administered in  
peace.

15

Harmonious co-operation is essential; without  
it the individual moral, civil, and religious unity  
of interests which hastens higher achievements  
is impossible. Organization can evolve scien-  
tifically only through uninterrupted discovery  
and embodiment of the higher ideas of Life.

20

Spiritual evolution of higher laws naturally  
develops higher governmental achievements and  
thus lifts the human standard of life, liberty,  
and happiness higher, and ever higher. No system  
of government can preserve and evolve civiliza-

25

tion, unless it recognizes the operation of universal Mind-power and makes due provision for its conservation and application. To save themselves, all nations must rise to a higher level of mental and moral energy whereby to direct and govern collective thought and action rightly.

Jesus' teaching lifted the thought of his disciples to discern the higher possibilities of life for an adult humanity, as infinitely beyond its own misconceived petty boundaries. He illustrated the freedom that belongs to man's natural spiritual capacities by the wind which "bloweth where it listeth . . . but [thou] canst not tell whence it cometh, and whither it goeth"; and he added, "So is every one that is born of the Spirit." Spirit, in practical, operative metaphysics, is understood to be the one indivisible, perfect, living Principle, Mind. A collective agreement in good unfolds measureless power from the infinite source. Good must necessarily be omnipotent on earth when embodied in harmonious accord with the basic universal laws of Life, but never until then.

Intelligent individuality is manifested in the countless appreciable forms that symbolize the operations of the one Mind, their source. Each

new utterance of Mind's unfolding ideal records 1  
the scientific order of development. Every em-  
bodiment of life — on whatever plane — must  
be adapted to its environment. The collective  
conception and uniformity of purpose evident 5  
in the universal design insure this. The higher  
manifestation of life as individually unfolding  
from the infinite source is perpetually being im-  
pelled by the methods of the one infinite, ever-  
operative Principle. The unfolding of the indi- 10  
vidual human thought is the fruit of the earlier  
impetus given by collective activities.

In the period of new unfoldments of life, Chris-  
tianity will be understood as synonymous with  
scientific Christian unity. The visible expression 15  
of the infinite ideas of Truth comes through the  
at-one-ment of diversified human thoughts,  
words, and deeds, classified and consecrated to  
a common purpose for good. The demonstra-  
tion of Life provides its own evidence of the 20  
laws of existence which must inevitably anni-  
hilate all sin and its consequent, death. With  
the overcoming of death, adult mankind must  
be mentally "born again" in conscious, spiritual  
evolution. This new birth comes to human 25  
consciousness through recognition and accept-

1 ance of unfolding truth. Earth's shadows shorten until, at noonday, they disappear.

Christ Jesus foresaw the conditions that must recur in the latter stages of a decadent organization. He said of a majority rejecting the individual discernment of things essential to life, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas" — the  
10 warning against the penalty that must follow a collective agreement in error. He recalled the historic renaissance of the city of Nineveh when, after struggles and suffering, the obstructed message was finally published by the prophet.  
15 Nineveh's sudden change of mind was a vivid contrast to the adamantine Judaic rejection of the individual warnings and unfoldment of the higher laws of Mind.

No human civilization resting upon a mis-  
20 called material basis, could avert the disintegration that fulfils the end of all things mentally mapped out in the commonly accepted theory of materiality. Old false beliefs pass away with each advancing step, leaving the vital point at  
25 issue, no longer obscured. Mechanical embodiments must ultimately give place to the higher

phenomena of Mind, the glorious forms of reality <sup>1</sup>  
that await visible expression as unfolding in con-  
scious evolution. The tide of divine intelligence  
is fast flowing, and the old outworn landmarks  
of so-called material civilization fade as reality <sup>5</sup>  
appears.

## CHAPTER XIII

### THE SEVENTH WORLD PERIOD

1 **T**HE hour has struck for a higher development of humanity. The advancing tide of public opinion on the side of right cannot be stayed, nor can humanity, collectively awak-  
5 ening to the grander possibilities of being, again be soothed to sleep.

Each period sounds its new keynote of being. Today, the world is confronted with the necessity of choosing between moral degeneracy and  
10 disintegration of civilization, or world regeneration — in other words, its death or a new birth through co-operation on a higher level of spiritual energy.

No single book could contain in detail the im-  
15 mortal harmonies of life that must be forthcoming with each new inspiration from the parent Mind. In this seventh world period the newly discovered universal design of Life needs to be voiced, briefly stated, and collectively ex-  
20 emplified; like every fact fundamental to existence, it must ultimately permeate all human

thought. Applied to all the minutiae of world <sup>1</sup> activity, the new unfoldment calls every talent into a higher expression of the infinite harmonies of life.

Whatever may be the abnormalities embodied <sup>5</sup> in the development of so-called material evolution, the return of human consciousness to its original spiritual status is inevitable. In the completion of the world cycle of seven stages, a world crisis of new birth is inevitable, whether the <sup>10</sup> time occupied thereby should be centuries or, through the quickening of events, but a day.

It is the mental, not the time element, that is first in evolution, and the world's leading thinkers are recognizing that after all the basal, indis- <sup>15</sup> putable fact from which all others must be deduced, is the one Mind. The next step is an open acknowledgment of the necessity for a universal design of mental and moral evolution of the higher phenomena, conceivable and demonstrable only <sup>20</sup> through interpretation of the symbols. The door of human faith and hope is opened or closed on the glories of immortality by human willingness or unwillingness to forsake outlived theories, and accept new and true facts. Sooner or later, <sup>25</sup> all false limitations that have been first men-

1 tally decreed, and then outwardly formed by a misdirected public opinion, will be acknowledged as self-destructive, and the support of a common assent withdrawn.

5 As the symbols of Life are translated and no longer mistaken for realities, the higher laws of mental formation, which govern the embodiment of phenomena, can be discerned and practically applied. Each step consciously taken in the  
 10 order of spiritual evolution sets collective thought in motion and makes its vast power effective. A world development is the assured final result of the long upward climb of minorities from an outworn, dissolving level of so-called physical  
 15 energy to a higher metaphysical basis of thought and action. Such a world-reaching and revolutionary attainment is necessary for the very preservation of human existence. The cumulative effects of individual endeavours, little recog-  
 20 nized throughout past centuries, must culminate in an unparalleled collective enlightenment and renaissance.

The symbolic discoveries in the field of physics plainly show that human consciousness has  
 25 reached what may be described as its homeopathic stage of attenuation. The thinkers, always



the pioneers, are gathering in an intermediate <sup>1</sup>  
stage of thought at the gateway of the Science  
of Mind. A majority, all unaware of the im-  
pending new birth, and shaken in their ortho-  
dox beliefs on all points, await they know <sup>5</sup>  
not what.

In the higher discernment of the minority,  
Carlyle foresaw "a living nucleus that will at-  
tract and grow." A widening recognition of the  
mental basis of all existence is causing those who <sup>10</sup>  
most earnestly desire a right understanding of  
life to come into an intelligent at-one-ment with  
the immortal design.

The unfoldment of Life's infinite ideas, apart  
from any conscious recognition of a definite sys- <sup>15</sup>  
tem, has been miserably parodied in every stage  
of so-called material evolution. Recognizing the  
ever-recurring sevenfold order in the Science of  
Mind, who can wonder at the dull repetitions of  
human frailties evidenced at every step in human <sup>20</sup>  
history; the dearth of noble ideals in art and  
literature; the deficiency even of wholesome  
amusements! Every department of our great  
educational agencies is under the same necessity  
of new birth and development to a higher mental <sup>25</sup>  
and moral efficiency. Science and art must be

1 more practically utilized to hasten the collective  
 change of thought needed to quicken mental,  
 moral, and personal regeneration. The better  
 part of mankind is preparing to meet and master  
 5 on the mental plane all that would oppose the  
 increasing moral demands of a higher self-develop-  
 ment. But we have to remember that the eighth  
 period grows out of the discovery unfolded in the  
 seventh; and is destined to usher in not only a  
 10 remnant, but the world new-born.

As the seventh period brings to light the truth  
 that has been hidden in past ages, the greater  
 momentum thus gained must hasten the world  
 response to the eternal plan unfolded. Music,  
 15 art, and literature of the past, compared with the  
 present mighty possibilities of their sevenfold  
 development, have been but as chinks in the shut-  
 ters of materialism through which Life's sun-  
 light has crept in to comfort, cheer, and elevate,  
 20 in some degree all human existence.

The birth of world periods on the basis of the  
 one Mind must necessarily be illustrated first on  
 the lesser scale in applied metaphysics. Carlyle  
 observes, "Man will seldom quit his old house  
 25 till it has fallen about his ears" but he also notes  
 that "While the serpent sheds its old skin, the

new is already formed beneath." While the majority is leisurely preparing to lay aside old routines of so-called material organization, which have characterized previous ages, the advancing minority of mankind is consciously working out the stages in the creative system, the discovery of which demonstrates the order of Science that underlies true mental and moral co-operation.

With the individual discernment of a fundamental fact of existence comes the recognition that it is essential to meet the increasing need of the whole world. The new light unfolding from the higher point of perception through the seven stages is needed to complete each period of spiritual development. The utterance of a new and basic fact of being pervades the whole circle of a common consent. Symbolizing this order, the echo sound "wave" of so-called physics spreads out in all directions: north, south, east, and west. This same order is evidenced in the creative system declared in Genesis: "And the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." And on the seventh day came, as it always must in Life's harmony, the rest, or pause, in which a yet further unfoldment of

1 spiritual infinity comes to individual consciousness.

Universal mankind can embody Mind's evolutionary design only in the degree that it is  
5 consciously apprehended and applied. Grand, unfulfilled ideals have been buried for centuries with the successive minorities who have formed the living line of martyrs to the ruthless envy, prejudice, and mere ignorance of the greater  
10 number. Assenting mankind suffers, both consciously and subconsciously, from the limitations of human life; but these life-limits have been arbitrarily fixed and are maintained only by the common consent of the vast majority linked to  
15 an unresisting individual acceptance. That common consent may yet be changed "in the twinkling of an eye" and its imprisoning limits disappear.

Even in these days, the bare suggestion of a  
20 scientific rediscovery of man's conscious connection with the source of his being, God, has been declared almost a criminal offence! "Whom makest thou thyself?" or a stony silence, has been too often the only response to earnest, pathetic,  
25 and sometimes passionate appeals for a fair hearing. And yet, underneath it all, the fact is

demonstrable that specific evil, pressed by Truth's activity to its own preconceived limits is self-destroyed.

The advancing metaphysician, when confronted with the marvels of modern physics, perceives with wonder and gratitude the underlying mental method, order, and relations repeated always and everywhere in earth's outlined shadows. It is open to all to grasp the vital facts of existence at the back of the symbolic detail presented. But the harmonious coincidence between reality and its symbols cannot be illustrated until the laws which govern thought association are recognized and called into operation.

Human experience is proving that the deeper the investigation of the substance and structure of the mental unit, the more rapid the discernment of the higher laws of Life. The necessity of amending human laws, to coincide with the higher development, follows in a natural order. The more deeply mankind investigates the atomic structure of so-called matter, the greater the need for human laws adequate to control the body and its environment.

Some of the deepest thinkers among the prominent physical scientists express a more profound

1 faith in God than do some religionists. Man's  
 destiny is believed by them to be something  
 greater than anything generally apparent in his  
 earthly experience. The truth is that the more  
 5 familiar such a seeker becomes with the grandeur  
 and order displayed in the symbol which so ap-  
 peals to intelligence, the more does his own  
 spiritual nature crave satisfaction. The *order*  
 disclosed in modern physics corresponds to that  
 10 in the universal design of mental and moral evolu-  
 tion. But the marvels of the perceptible phe-  
 nomena that surround us symbolize only tem-  
 poral outlines, illusionary dream pictures, limited  
 by the false concept of a material origin, and  
 15 misrepresenting the real entities obscured thereby.  
 Disconnected letters of the alphabet cannot ex-  
 press the poet's masterpiece; words not under-  
 stood, like theory without demonstration, are but  
 as the artist's colours before being applied to the  
 20 canvas.

During the last half century a notable change  
 has come over the mental outlook of civilization.  
 It has been demonstrably proved in scientific  
 metaphysics that the laws of attraction and  
 25 repulsion symbolized by the movements of "par-  
 ticles" of electricity govern also the positive and

negative movements of thought in universal con- 1  
sciousness. The law of evolution by direct inten-  
tion builds a new unit of organization embody-  
ing thought forces on a higher moral basis. This  
unit, like its atomic symbol, must affect all other 5  
organizations in degree.

When physicists apply their knowledge of the  
universal language of symbols to further the  
development in applied metaphysics, then truly,  
in a minimum of time, may the earth be filled 10  
with the "knowledge of the Lord, as the waters  
cover the sea." Miscalled material phenomena  
manifest the outlines, or letter only, of the spir-  
itual law. The letter without its practice is but  
"as sounding brass, or a tinkling cymbal," or as 15  
sackcloth before the eyes. Symbols of life are  
like a negative right, the positive balance or  
substance of which is in the perceptible mani-  
festation of the right purpose. The unifying of re-  
ligion and the Science of reality brings together 20  
negative and positive, the letter of the law and  
spiritual understanding — with glorious results  
to humanity. The graphic intricacies of the  
visible universe, even while clothed in shades,  
point everywhere to the wondrous order. Who 25  
does not yearn for an unfoldment of man's true

1 selfhood that shall demonstrate better the God-  
hood in which he really exists?

✓ Harmonious world evolution, through the  
higher conceptions of life, awaits the adoption by  
5 mankind of the universal design of Mind. The  
more exalted spiritual conception will always be  
realized on the central nucleus of an exact obedi-  
ence to moral and spiritual laws. The harmonious  
bodily effect of obedience to Principle permeates  
10 the entire circle of a voluntary acquiescence in the  
truth presented. Without a higher development,  
periodic world catastrophes are as inevitable as  
that which, centuries ago, caused the formless  
void, and darkness "upon the face of the deep,"  
15 that preceded a new era.

In the earlier stages of the great world-week,  
recorded by spiritual pioneers in the Bible, a  
new glimpse of the ideal covenant unity, which  
followed the Flood, showed it to be forever es-  
20 sential for the preservation of the race. By its  
means the progress of a majority in a wrong  
course can be arrested with mathematical pre-  
cision at the point when begins the gathering of  
the advancing minority to the standpoint of a  
25 higher perception. As illusionary beliefs begin to  
lose their seeming stability, the tangibility of



realism unfolds to man's awakened finer sensibilities. Life is then perceived to be of surpassing grandeur, and its unfoldment of all-absorbing interest.

The brilliant capacities of the world's leading thinkers afford overwhelming proofs of man's original Mind-basis. Intelligence shines through the marvels of chemical research and experiments, as also through the mathematical calculations relating to the multitudinous perceptible symbols of Life.

Turning for a moment from the bright outlook upon a conscious unfoldment of reality, no logical thinker can doubt the steep of moral madness possible in the climax of the opposite illusion of unreality. The cycle of a false concept and its corresponding manifestation reaches its zenith in disappearance when forsaken by a majority, the shocked, awakened victims of its myriad delusions. Even the well-known proverb, "Man's extremity is God's opportunity," implies a system with a definite beginning and ending.

The present period marks a general pause in which the greatest need is for educational enlightenment concerning the Science of reality. It is not an effect of chance that the systematic

- 1 order and design are found everywhere available,  
vividly portrayed in the myriads of shadow forms  
unveiled through persistent research in the field  
of physics. It is high time to be up and doing.  
5 Every unit of mankind should know the plan of  
moral and spiritual co-operation that can unfold  
the world of reality.

To reverse the death-dealing effects of public  
assent to the supposed necessity of evil, by with-  
10 drawing that assent, is to turn the ebbing tide of  
collective human happiness to a conscious never-  
ending flow lifeward. Common consent to the  
right ideal, wisely directed, unfolds step by step  
in its immediate field of beneficent influence, the  
15 omnipotence of the one Mind. It should be  
obvious that a moral victory over collective evil,  
even in a comparatively small experimental field,  
furnishes the best proof of like possibilities on a  
world scale.

- 20 As the seventh world period advances, not a  
minority only, but every man will know that all  
real life and happiness proceed from Mind in the  
visible manifestation of life and truth. Immortal  
Mind will be universally acknowledged the  
25 creative and all-sustaining power. After such  
definite acknowledgment, mankind can work out

the facts of Science to their logical conclusions on 1  
a world scale. Belief in so-called material theories  
has mystified humanity and obscured the open  
door of life. The common mistake of assenting to  
a false belief in the necessity of evil maintains an 5  
hypnotic unity which links life to recurring  
death. Again its drowsy victims, disturbed by  
Truth's activities, repeat the old fretful cry,  
"Art thou come hither to torment us before the  
time?" 10

As advancing human thought looks back, it  
will seem almost incredible that mankind could  
ever have seriously believed death to be "na-  
ture's" obedience to a law of Life, and part of  
the normal course of intelligent existence. The 15  
Science of mental formation, but faintly dis-  
cerned in the early discovery of mental healing,  
is now better understood; and the preventabil-  
ity of human suffering is beginning to be more  
generally recognized. The hour is not distant 20  
when an outraged human sense of justice will  
exact full recompense should any be found re-  
sponsible for manipulating and misdirecting the  
mighty mental tide of the world's common con-  
sent. 25

The physicists tell us that a periodic law relat-

ing to the properties of the various known atoms  
 was discovered about 1870. Of the seven periods  
 into which all atoms recognized in the field of  
 physics have been classified, the seventh, we are  
 told, "consists of radio-active elements." In  
 that period, atoms decompose spontaneously, giving  
 off radiant energy, negative and positive  
 particles, and forming other elements. Radio-  
 activity is of special interest since it corresponds  
 to the multifold beneficent mental energy periodically  
 released in the seventh stage of the creative system of  
 Mind which unfolds the Science of spiritual radiation.

It cannot here be too strongly emphasized that  
 to embody a mental centre and circumference in  
 accordance with the universal design, but beginning  
 with a mistake on the central standpoint must precipitate,  
 beyond all previous records, a retrograde movement.  
 Today the signs of the times promise the release of  
 so-called physical energy on a scale beyond anything  
 hitherto accomplished. Has any method been developed  
 for the control of such forces *already* available?  
 The need of the hour is for evidence of the moral  
 and spiritual forces that will preclude the possibility  
 of being misused for destructive purposes

Limited human consciousness, disregarding the design of Mind which safeguards unfoldment in a systematic order, finds itself, in the recurring crisis, without the practical means for collective self-preservation. A materialized civilization, ignorant of the Science of Mind, culminates in disaster, the doomed offspring of uncontrolled elements of self-destruction.

The recurring storm and tempest, the moral break-ups in human history, are direct and indirect consequences of mental famine. In contrast to this, the accumulation of mental and moral forces systematically developed in conscious evolution is not left to burst forth undirected in the seventh stage, to hamper with disorder the higher development. If unprepared human thought lacks orderly association, it will intermix and collide with the new elements, producing dangerous abnormalities.

Nothing can support human existence today but a definite knowledge of, and practical obedience to, the higher mental laws which govern life. It seems almost incredible that throughout chaotic centuries religious worship has consisted mainly of rites and ceremonies, boundless blind faith, and sonorous citations from past writers

1 who in their day were too often but little appreciated and oft maltreated.

After the personal translation of Christ Jesus, the greatest teacher and exemplar of immortality  
 5 the world has ever known, nineteen centuries intervened. The life-line of conscious self-development which he had grasped, and the world had rejected, fell again into the deep sea of a world's mental apathy. In spite of his emphatic as-  
 10 surance, "If a man keep my saying, he shall never see death," his recorded experience has been regarded for centuries by the Christian world as a unique spiritual manifestation of divinity never to be repeated on earth, instead of an achieve-  
 15 ment possible not through crucifixion but through conscious evolution. Fortunately the record of that never-to-be-forgotten life and works left its indelible impress. Science, religion, theology, and medicine have each felt its vivifying in-  
 20 fluence.

Life demands co-operation. Words accredited to Einstein in a recent interview are pregnant with meaning. "The only progress I can see (in the story of human effort) is progress in organiza-  
 25 tion. The ordinary human being does not live long enough to draw any substantial benefit

from his own experience. And no one, it seems, <sup>1</sup>  
can benefit by the experiences of another . . .  
We can transmit to them [our children] neither  
our knowledge of life nor of mathematics. Each  
must learn its lesson anew. . . . It takes Na- <sup>5</sup>  
ture ten thousand or ten millions of years to  
transmit inherited experiences or characteristics.  
It must have taken the bees and the ants aeons  
before they learned to adapt themselves so mar-  
vellously to their environments. Human beings, <sup>10</sup>  
alas, seem to learn more slowly than insects."

Could any words diagnose more exactly than  
the above, the cause of all the failures in human  
achievement! The arbitrary age-limit that cuts  
off the discoverer from the intelligent develop- <sup>15</sup>  
ment and uninterrupted embodiment of his  
ideal has robbed the world of its hope of immor-  
tality. The apathetic acceptance of established  
routines that include a death process have been  
so deep rutted into the human mind as to con- <sup>20</sup>  
stitute an opposite, and "unnatural" law of  
mortality.

The mental disconnection caused by death  
between the first faint perception of a higher  
law of being and its collective acceptance — im- <sup>25</sup>  
pelling obedience — has resulted in the age-long

1 intervals, the countless years in which practically  
no higher development of man and his environ-  
ment is discernible.

Thinkers who perceive the destructive discon-  
5 nection that has separated the mentality of  
the individual from that of his fellows, as also  
from future unfoldments, see in scientific organi-  
zation a shortening of the process of collective de-  
velopment. Mathematical deduction from past  
10 events points directly to the world's long need  
of the universal design that links the individual  
higher conception with the receptive circle needed  
to perfect the world application of each higher  
ideal.

15 The outcome of organization is mental and  
moral omnipotence on the plane of visible ac-  
tion. Scientific organization in accord with the  
sevenfold system of the universal design can and  
inevitably will *overtake* and dispel the hypnotic  
20 effects of the common consent of centuries.

In scientific metaphysics, the logical higher  
discovery, forthcoming periodically in the seventh  
stage, is the direct result of moral and spiritual  
covenant co-operation during the preceding  
25 stages. From the shadowy atomic "death proc-  
ess," in the radio-active stage of so-called matter,



may be inferred the opposite life process, the 1  
radiant reflection of spiritual energy, accumulated and periodically released in scientific co-operation.

The mists of countless ages of reasoning from 5  
a suppositional basis are fast dissolving. In the rapid unshrouding of materialistic theories, a minority has been able to discern the true order and universal design of evolution. To the seventh stage in the order of conscious evolution applies 10  
the Scriptural injunction to the Church: "Arise, shine; for thy light is come." The new Word must be spoken and its truth embodied. The restoration of a positive sense of every man's individual connection with the one Mind, the 15  
source of all power, has been achieved in a greater degree than in any previous period. Through practical illustration by the symbol of organization is deducible the absolute, scientific certainty of man's innate power to prevent and 20  
heal all sin, discord, and death.

Death must be overcome through the higher unfoldment of the facts of life, and the body adapted, by a mental and moral process of transformation, to each higher concept of reality. 25  
Periodic peaceful moral revolutions of thought

1 will replace physical catastrophes. By the adoption of the universal design, the entire concept of human life is changed; the attainment of a new and higher experience can be universally  
5 realized.

Each new discovery turns over another page in the book of life. It takes its own place and can neither replace, nor be replaced by another: successive periods have contributed their pages,  
10 one by one. Each record of discovery is like a solo to which a world chorus should respond. The records of many individual discoverers in the region of spiritual law have been preserved in that Book of books, the Bible. But in addition  
15 to all that has been written in the past there must be the contemporary record of those things foretold in the Apocalypse, as they actually "come to pass." Only these later statements can interpret the forevision, "And another book was  
20 opened, which is the book of life."

As collective human beliefs in the varied forms of visible evil change to an understanding and conviction of specific truth, collective thought becomes purified, and discordant conditions of  
25 whatever kind give place to harmony. Health, peace, and progress must become spontaneous

and inevitably universal in proportion as the four- 1  
fold moral, so-called physical, civil, and religious  
interests are balanced, and the scales poised on  
the recurring demonstrations of the new and  
higher facts of life discerned. 5

Great must be the harvest and universal  
thanksgiving that belongs to the seventh world  
period. "The field is the world" said Jesus and  
"the harvest is the end of the world" (consumma-  
tion of the age). Principle impels the summing 10  
up of all human words and acts and a final discrim-  
ination between the symbol and reality. Much  
of the old text that weaves the garment of mate-  
riality must be laid aside and replaced with the  
new with which to weave the white robes of 15  
Spirit, reality.

The advancing world emergence, in the octave  
period, awaits only the higher recognition and  
utilization of the truth already discerned. The  
bursting flood of a collective spiritual enlighten- 20  
ment, through discovery and embodiment of the  
sevenfold creative system of evolution, will as-  
suredly unfold the higher phenomena of reality.



## INDEX

- Abraham, 174  
 Adhesion, 213, 450  
 Age limits, 107, 148, 379, 495  
 Alphabet, 198, 486  
 Amiel, 352  
 Animal, 12, 25, 85, 226  
 Apathy, 39, 62, 92, 123, 233, 273,  
     332, 347  
 Arnott, 43  
 Art, 189, 481, 482  
 Artists, 65, 161, 164  
 Assimilation, 221, 269, 299  
 Astronomer, 162  
 Atmosphere, 157, 252  
 Atom, 82, 198, 363, 465  
 Atomic action, 202  
 Atomic system, 197  
 Attraction, 486  
 Autocracy, 344  
  
 Balance, 110, 111, 143, 198, 206,  
     228, 344, 349, 373, 381  
 Beauty, 449  
 Bee, 33; —s, 495  
 Beethoven, 164  
 Biologist, 393  
 Birds, 16, 18, 96, 98, 172  
 Blake, 87, 175  
 Body, 191, 240, 325, 437, 451  
 Book of life, 45  
 Boyle, 111  
 BRIDGING THE RIVER, 230  
 Brotherhood, 161, 310  
  
 Caesar, 143, 146, 184, 386  
 Calamities, Cause of, 5  
 Calvary, 248, 359, 387  
 Canal, 411  
 Carlyle, 59, 60, 62, 66, 192, 199,  
     406, 481, 482  
  
 Catalysis, 464  
 Caterpillar, 471  
 Central nucleus, 205  
 Central pivot, 392  
 Centre and circle, 228, 275  
 Centre and circumference, 61,  
     465, 492  
 Chaos, 192  
 Chemical compounds, 308  
 Chemicalization, 223, 298  
 Christ Jesus, 167, 231, 494  
 CHURCH AND STATE BALANCED  
     IN SCIENCE, 373  
 Church and State, 52  
 Cinema, 91  
 Circle, 163, 301, 337, 354, 357,  
     370, 376, 387, 405  
 Circumference, 163, 371, 461  
 Civil statutes, 47, 125, 139, 144,  
     393  
 Clock, 156  
 Cohesion, 213, 450  
 Coincidence, 428, 440  
 Collective, 136, 279, 296, 333,  
     398, 466  
 Collisions, 226, 318  
 Communication, 232, 250  
 Companionship, 280  
 Compound unit, 222  
 Compromise, 410  
 Consecutive periods, 404  
 Conscious, 35, 39, 96, 126, 195,  
     198, 205, 241, 250, 253, 262,  
     265, 277, 282, 317, 347, 349,  
     399  
 Constitution, 404, 417  
 Constitutional authority, 352  
 Construction, 417, 425  
 Contagion, 277, 328  
 Contemporary, 61, 62, 75, 121,  
     343, 364, 379, 402, 498

- Contemporaries, 163, 176  
 Contemporaneous, 383, 398  
 Continuity, 395  
 Control, 34, 227, 357, 492  
 Co-operation, 102, 145, 197, 213,  
     247, 291, 311, 323, 328, 338,  
     419, 456  
 Cosmic ray, 80; —s, 8  
 Counterfeit, 305, 401  
 Covenant, 57, 104, 115, 124, 209,  
     239, 287, 293, 325, 390, 402,  
     410, 418, 469, 461; —s, 125,  
     368  
 Creative, 74, 276, 339, 455, 470  
 Crisis, 408  
 Cross, 64  
 Crucifixion, 48, 156, 354, 371,  
     386  
 Custom, 154, 374; —s, 343  
 Cycle, 8, 78, 100, 479, 489; —s,  
     187, 229  
 Cyclic unfoldment, 83, 319  
  
 Dangerous abnormalities, 493  
 Darwinism, 13, 16, 17, 40  
 David, 140, 384  
 Decrease in moral values, 165  
 Degrees of evil, 416  
 Departed, 231  
 Design of Love, 457  
 Devolution, 341  
 Disasters, Cause of, 3  
 Discoverer, 382, 419, 432; —s 93,  
     190  
 Disintegration, 219  
 Dissolution, 342, 352, 401  
 Dominion, 95, 156  
 Dreamers, 248  
 Dying race, 46  
  
 Ecclesia, 353, 400  
 Echo, 483; —es, 214  
 Eddington, 9, 83, 201, 229  
 Education, 116, 189  
 Eddy, Mary Baker, 20, 21, 368  
 Eighth period, 482  
 Einstein, 214, 434, 494  
 Elect, 42, 351  
  
 Electrical energy, 82  
 Electricity, 80, 108, 158, 195,  
     198, 218, 230, 277  
 Electrons, 203  
 Emergence, 190, 222  
 Emerson, 202  
 English speaking race, 407  
 Enlightenment, 69, 70, 197, 204,  
     207, 212, 225, 244, 289, 342,  
     472, 480, 489, 499  
 Environment, 149, 248, 262, 307,  
     460, 475  
 Ephraim, 378, 398  
 Equal rights for the sexes, 378  
 Escape, 362  
 EVOLVING A HIGHER HUMANITY,  
     428  
 Evolving, 242, 417  
 Exactness, 219, 224  
 Exception, 15, 168, 172, 353  
 Expectancy, 267  
  
 Faith, 127, 131, 136, 266, 273,  
     280, 311, 314, 330, 392  
 Fate, 150  
 First-born, 279, 394, 463  
 Flood, 350  
 Flowers, 100, 265  
 Focusing, 142, 272, 275, 277, 290  
 Fourfold, 27, 340  
 Foursquare basis, 28  
 Free speech, 421  
 Friendship, 211  
 Function of State, 407  
  
 Gaps, 398, 433  
 Geological Records, 21  
 Geometrical progression, 25, 81,  
     414  
 Geometry, 156  
 GOD AND NATURE, 85  
 Goliath, 194  
 Golden age, 82  
 Good will, 188, 324  
 Graphic shadows, 120, 153  
  
 Haldane, 15, 88, 168  
 Handwritten consent, 240

- Harvest, 78, 80, 81, 103, 200,  
209, 226, 364, 459, 460, 466,  
468
- Headstone, 70
- Healer, collective, 279
- Healing, 97, 131, 156, 208, 259,  
267, 312
- Health, 130, 189
- Helium, 227
- Hieroglyphics, 200, 201, 229
- Higher humanity, 99
- Hope, 266
- Horizon, 216
- Human, 144, 146, 147, 239, 306,  
321, 323, 336, 376, 409, 428
- Hydrogen, 203, 227
  
- Idealism, 163
- Identification, 410
- Illustration, 238, 404
- Immortality, 102, 230, 253, 257,  
365, 405, 494
- Immunity, 271
- Industry, 189
- Inertia, 307
- Inheritance, 261, 352, 377, 420,  
431
- Initiative, 236, 266, 410
- Insect, 85, 111, 495
- Intemperance, 286
- Intensification, 206, 251
- Intermediate, 185, 329
- Isaiah, 171, 358, 461
- Israel, 13, 14, 194, 256, 339, 345,  
348, 349, 367, 462
- Isolated standpoints, 37
  
- Jacob, 378, 397
- Jesus, 174
- John the Baptist, 166, 178, 183
- Joseph, 378
  
- Key note, 478
- Kidd, Benjamin, 13
- Kingdom of heaven, 177, 194,  
449, 459
- Kismet, 150
  
- Land, 420;—s, 390
- Language, 43, 164, 198, 202, 435,  
487
- Law, 151, 413, 417; —s, 150, 156,  
239, 373, 394, 426
- Leader, 238, 240, 382; —s, 385
- Leadership, 268, 350, 380, 387,  
423, 424
- Leaven, 160
- Legal compromise, 156
- Letter, 333, 340, 487
- Levitical code, 339
- Life limits, 409, 484; — links, 120,  
181
- Light, 196, 223, 388, 450, 483
- Limitations, 149, 191, 213, 294,  
309, 328, 356, 366, 372
- Link, 274, 377, 420; —s, 55, 255,  
458
- Linking successive periods, 23
- Literature, 161, 189, 481, 482
- Logical order, 50
- Lord of hosts, 142
- Longevity, 144, 149, 337
- Love, 282
  
- Majority, 33, 65, 68, 81, 136,  
138, 216, 221, 303, 327, 351,  
358, 376, 389, 396
- Manasseh, 378, 398
- Marriage contract, 441
- Mathematician, 84, 162
- Mathematics, 348, 408
- Matter, 4
- Measurement, 83
- Mechanics, 156
- Mediator, 182
- Medical means, 313, 317, 319,  
329, 331
- Mental, 91, 117, 159, 161, 168,  
169, 182, 183, 187, 210, 217,  
218, 219, 222, 239, 261, 263,  
272, 274, 281, 304, 316, 320,  
326, 331, 333, 366, 373, 389,  
414, 491, 493
- METAPHYSICAL HEALING, 259
- Mile-stones, 163
- Mind-power, 151

- Mineral, 12, 25, 226  
 Miniature, 71, 458  
 Minority, 33, 65, 68, 81, 137,  
     146, 176, 242, 303, 304, 316,  
     318, 327, 346, 351, 353, 358,  
     360, 364, 376, 396, 415, 451,  
     484  
 Misapplication of evolutionary  
     forces, 164  
 MISSING LINKS, THE, 32  
 Mosaic, 349, 407  
 Moses, 178, 183, 344, 377, 382  
 Mountaineers, 350  
 Multiplication, 276, 312, 418  
 Music, 65, 482  
 Mystery, 6, 74, 195, 199, 221,  
     295, 357  
  
 National crisis, 413  
 Necessary order, 4  
 Negative, 158, 217, 230, 305, 355,  
     406, 487  
 New birth, 98, 187, 342, 356,  
     475, 479, 481  
 New earth, 93, 94, 99, 101, 104,  
     228, 471  
 New heaven, 94, 99, 104  
 Nineveh, 476  
 Nucleus, 72, 160, 187, 217, 337  
  
 Obedience and disobedience, 345,  
     361, 418  
 Octave, 70, 79, 80, 339, 370, 499  
 Official obstruction, 439  
 Omnipotence, 163, 310, 450, 451,  
     496  
 Omnipresence, 163  
 Omniscience, 163  
 Organization, 186, 234, 241, 269,  
     298, 359, 363, 376, 389, 390,  
     402, 453, 454; —s, 186  
 Overcoming of death, 330, 346,  
     475  
 Overlap of individual attain-  
     ment, 433  
  
 Painless, 38, 197, 403, 473  
 Parables, 177, 296  
  
 Parks, 22  
 Parody, 260  
 Peace, 373  
 Pentecost, 275  
 Perfectibility, 200  
 Periodic, 58, 68, 106, 220, 243,  
     244, 339, 367, 386, 390, 395,  
     414, 442, 447, 454, 491  
 Physician and metaphysician,  
     310, 312, 319, 322, 326  
 Physicist, 145, 162, 164, 228,  
     364  
 Pioneer, 45, 85, 93, 185, 421; —s,  
     388  
 Planets, 265  
 Poet, 65, 164  
 Point within the circle, 59, 66, 70  
 Positive, 139, 158, 187, 197, 212,  
     217, 230, 305, 357, 387, 412,  
     413, 422, 429, 450  
 Practitioner, 270, 329, 331  
 Prayer, 279, 333, 334  
 Preservation, 385  
 Pressure, 190  
 Prevention, 98, 189, 265, 283,  
     298, 312, 315, 421  
 Primogeniture, 378  
 Printing, 2, 44  
 Prison, 301, 342  
 Prodigy, 173, 433  
 Progress, 114, 189, 318, 336, 410  
 Prophecy, 166, 200, 229, 403  
 Protection, 157  
 Protest, 147  
 Protesting minority, 402  
 Protons, 203  
 Psycho-analysis, 330  
 Punishment, 409  
 Purification, 418  
 Pyramid, 70  
  
 Quickening process, 351  
 Quimby, 18, 19, 20, 208, 268, 271,  
     316  
  
 Radiant reflection, 497  
 Radio-activity, 419, 492  
 Radium, 194, 207



- Receptive circle, 172, 187, 357, 412  
 Reconstruction, 289, 291, 415, 417, 425  
 Recurring pause, 340, 358  
 Redeemer, 168, 171  
 Reformation, 387, 388  
 Reformers, 163, 393, 423  
 Regeneration, 155  
 Rejection, 354  
 Release, 341, 367, 442, 447, 460  
 Remnant, 1, 3, 106, 382, 455, 460  
 Repentance, 167  
 Repulsion, 218, 241, 486  
 Response, 430  
 Resurrection, 183, 221  
 Reunion, 178, 179, 230, 237, 243, 246, 253, 257  
 Reversal of universal design, 37  
 Reversion to lower type, 412  
 Revision, 242, 397, 440  
 Rhythmic evolution, 243, 361  
 Rival factions, 356  
 River, 45, 145, 152, 153, 258, 432  
 Rotatory, 3, 204, 361  
 Rules of association, 217, 351  
 Sabbath, 70, 78, 420, 452  
 Saturation point, 69, 147, 221, 305  
 Saviours, 436, 463  
 Science and religion, 187  
 SCIENCE OF THE COVENANT RE-  
 LATION, THE, 336  
 Scientific, 197, 239, 309, 340, 390, 438, 449  
 Second birth, 449  
 Self-preservation, 145, 263, 440  
 Sentinel, 135  
 Sermon on the Mount, 145, 335, 468  
 Seven stages, 74  
 Sevenfold, 70, 72, 74, 90, 115, 164, 440  
 Seventh day, 483  
 Shadows, 122, 153, 187, 202, 245, 308, 357, 476  
 Sheep, 129  
 Shortening of days, 458  
 Shrine, 271, 277  
 Sickie, 152  
 Signs, 195  
 Simple and compound, 56  
 Solar system, 465  
 Soul, 408  
 Speed, 42, 73, 196, 197, 198, 223, 404, 406, 418  
 Spiritual, 287, 291, 375, 392  
 Spiritual radiation, 492  
 Spiritualism, 249, 250, 253  
 Spontaneous health, 498  
 Stagnation, 219, 340, 381, 388  
 Standard of right, 415  
 Steep of degeneracy, 419  
 Subconscious, 35, 262, 265, 282, 300  
 Suggestion, 161; —s, 157  
 Suns, 265  
 Super-electricity, 227  
 Supply and demand, 160  
 Supremacy, 162, 283, 292, 296  
 Symbol, 152, 192, 195, 269, 308, 451; —s, 86, 89, 90, 94, 101, 129, 155, 164, 207, 209, 231, 408, 480, 487, 489  
 SYMBOLS OF REALITY, 199  
 Teacher, 381  
 Temperance, 284  
 Testimonials, 297  
 Textbooks, 193  
 Thanksgiving, 499  
 Theocracy, 383, 391, 393  
 Theology, 405  
 Thinkers, 163  
 Tide, 477, 478, 490  
 Time, 54, 185, 216, 352, 354, 436, 487  
 Transfiguration, 178, 183  
 Transformation, 119, 122, 154, 162, 169, 209, 224, 248, 289, 342, 363, 404, 418, 497  
 Translation of visible phenomena, 82  
 Tree, 160, 212, 467

Two or three, 216

Tyndall, 251

Understanding, 280

Unemployment, 107, 109

Unit, 408

Unity, 187, 338, 340, 360, 363,  
383

UNIVERSAL DAWN, 1

Universal, 11, 290, 334

Uranium, 203, 207

Vacancy, 240

Vegetable, 12, 25, 226

Veil, 406

Victory, 403

Voluntary, 213, 264, 265, 293,  
337, 342, 351, 365, 370, 371

Warfare, 51

Wheel, 12, 413, 422

Wind, 474

Windows, 220

Word, 455

World, 78, 80, 371, 404, 488, 499

Zechariah, 77, 403

Zenith, 489





# Kansas City Public Library



Presented to the Library by  
Arthur Schofield  
K C Soc. of the Church  
of Universal Design.

UNIVERSAL  
LIBRARY



140 146

UNIVERSAL  
LIBRARY